The Nation.

NEW YORK, THURSDAY, MAY 18, 1899.

The Week.

The subjects to be brought before the Peace Conference at The Hague are multiplying in number. A few days ago the announcement was made that the Finns in the United States had secured from President McKinley a promise that the cause of the Finns in their own country should be brought before the Conference by the delegates of the United States. This statement must be very wide of the mark. However keenly our sympathies may be enlisted for the Finns, we have no more right to bring that subject before the Conference than the Russian delegates would have to introduce resolutions deprecating the practice of lynching negroes in the United States. The Poles of the United States have sent out a pamphlet entitled, 'The Cause of Poland and its Relation to the International Peace Conference.' It presents in a pathetic manner the truths of history touching the subjugation and dismemberment of Poland by Russia, Austria, and Prussia, and it maintains that the peace of the world cannot be considered secure until those wrongs are righted, but it does not seek to have the cause of Poland brought to the attention of the Conference by the representatives of our Government. It is a temperate, well-considered, and well-composed memorial addressed to the consciences of all nations, and not to those of any one in particular. It is an appeal for nationality such as the Filipinos might address to the same tribunal. In fact, the whole argument of the Poles, except so far as it is based upon history, would be equally appropriate if sent out by Aguinaldo and his Congress. But the only Power competent to bring the matter formally before the Conference at The Hague would be one of the three which are guilty of the crime against Poland. Of these it happens that one (Austria-Hungary) has its foreign affairs directed by a Pole (Goluchowski), while the last Premier was also a Pole (Badeni). The pamphlet informs us further that the present Czar was moved to call the Peace Conference by reading the works of the Polish economist Bloch. So it seems that honors and influence are not wanting to Poland, although her nationality has departed.

It is gratifying to learn that our representatives at the Disarmament Conference at The Hague are instructed to advocate the exemption of private property from capture at sea under all circumstances; that is, the application of the same rule which governs on land. In time of war, private property is exempt from capture on land, and there is no reason why a different principle should prevail on the water. When the United States was invited in 1856 to join in the Declaration of Paris abolishing privateering, Mr. Marcy replied that the Government of the United States would gladly do so on condition that the private property of belligerents on the water, except contraband of war, should be placed on the same footing as private property on land. This proposal was not agreed to. The anomalous condition remains that, when war is declared between two nations, all the property of their citizens which is afloat on the common highway of nations becomes liable to plunder, while none of their property can be seized or molested on land, even though the territory where it is situated has been overrun by the enemy. Our recent war with Spain supplied many illustrations, some of them painful and humiliating, of this barbarous rule. Spanish vessels carrying lumber from the port of Mobile, their officers being ignorant of the existence of war, were seized and brought into Key West and held as prizes of war. The cupidity of our sailors was naturally excited, and the captures became numerous as the war progressed. If this rule had been applicable on land, we should have been entitled to sell the whole city of Santiago after it was captured, and divide the proceeds among the soldiers. This would have been a transaction too monstrous to contemplate, yet, in a moral point of view, it would have been in no wise different from what was actually done in respect of the Spanish ships in pursuance of and in strict accord with the laws of war then and now in force. Let us hope that our representatives at The Hague will spare no effort to bring about a change in this barbarous custom.

It was rumored a few days ago that the Anglo-American Commission would not resume its sessions at the appointed time next August, there being no reason to suppose that the two countries would be any nearer to an agreement then than they were when they separated last February. This rumor is now contradicted at Washington, where it is affirmed, apparently by authority, that very liberal views are entertained respecting trade relations with Canada and everything else except, perhaps, the question of the Alaska boundary. It is unfortunate that the latter question was not referred to arbitration. It is peculiarly suited to arbitration, especially in view of the fact that the last boundary dispute which we had on the Pacific Coast was so referred, and that the decision was in our favor. It is unfortunate that the two Powers should enter the Peace Conference at The Hague with the declared purpose to promote international arbitration when they were unable to settle this trifling dispute in the way which both of them approve. And here we must admit that our position was not the more defensible of the two, if we refused the offer of arbitration unless the arbitrator were chosen from one of the countries of South America; the Canadians objecting, that since we claim a kind of suzerainty over South America, under the Monroe Doctrine, this was only an offer to refer the question to a prejudiced judge. There was ground for this criticism, although it might have been found in practice that the prejudice was the other way. The Spanish-American republics are not a little piqued by our claim of suzerainty, which looks to them like an impairment of their own independence, and it is not improbable that an umpire chosen from among them would have leaned against us. On the other hand, there is no reason to suppose that an arbitrator chosen by Switzerland, Belgium, Holland, Sweden, Italy, Russia, or France would be under prejudices in favor of England.

The immediate result and direct consequence of the Postmaster-General's order to take Mr. Edward Atkinson's pamphlets from the mails destined for Manila, has been to create an enormous demand for those documents in the United States. This demand has risen to 1,000 per day, and is far beyond Mr. Atkinson's present ability to supply them. His mail has grown to such proportions that he has been obliged to employ a private secretary to open and answer letters. Some of his correspondents want to know what were the treasonable utterances which led to the extraordinary action of the Postmaster-General, and, after reading the documents and finding nothing in them but the usual arguments against the policy of foreign annexation and conquest, are moved by the spirit of American liberty to aid as much as possible in the circulation of the pamphlets. It is altogether likely that this demand for Atkinsonian literature will increase, and that in the next political campaign it will be found in the hands of many stump-speakers, who will be asking what it was that led the Postmaster-General to issue his order requiring that the pamphlets be removed from the mail-bags going to Manila.

The reason alleged was that they tended to promote desertion or to discourage the reënlistment of soldiers. Yet the only pamphlets sent were addressed to Admiral Dewey, to three generals, and to three civilians. Now, no Cabinet offi-

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cer, in his most hysterical moments, could imagine that one of Atkinson's pamphlets, or any pamphlet for that matter, could shake the loyalty of Admiral Dewey, or lead Gen. Otis, Gen. Lawton, or Gen. Miller to desert. Of course, no such consequences could flow from the perusal of the documents by President Schurman, Prof. Worcester, or Mr. Bass. Therefore, the whole seizure effected at San Francisco was a "dead-water haul." Moreover, word was given out at Washington that the order of seizure did not apply to letters, but only to pamphlets and other printed matter. It follows that if Mr. Atkinson had put his pamphlets under seal and paid letter postage on them, he could have sent them to every private soldier in the army. We have examined them with some care, and we can say with a clear conscience that the most censurable paragraph in them (the most censurable according to Charles Emory Smith's theory) is a passage quoted from Admiral Dewey himself in these words:

"These people, the Filipinos, are far superior in their intelligence and more capable of self-government, than the natives of Cuba, and I am familiar with both races."

Mr. H. H. Van Meter of Chicago recently sent an inquiry to the General Manager of the Associated Press as to the character of the censorship exercised by our Government in the Philippines, and received this reply: "There is a very strict censorship at Manila." Thereupon Mr. Van Meter addressed an open letter on the subject to President McKinley, "as an American citizen who loves his country and values his birthright of liberty above all other earthly blessings; as a Republican who voted for you for Congress in your old home district of Ohio when you were defeated there; as a man who believes in you as a Christian, a patriot, and a statesman, and who voted for you for President." He points out that the war which Congress declared against Spain to free Cuba was over before this trouble began, and that Congress has declared no other; "so we cannot call this war, but Weylerism"; and he proceeds to ask such searching questions as these:

"Is it not possible that, but for this military censorship, it would not be? Had our home Government and the American people known all, would it have been? Is not this the kind of strife we went to war with Spain to put a stop to? Have we not simply supplanted the standard of Spain with the star-spangled banner? Are not Americans now doing what they fought Spaniards for doing before? Have we not slain many times more Filipinos in a few months than Spain has slain in centuries? Have we not destroyed more homes and left far more desolation than the Spaniards? Are these the reasons for the military censorship being so very strict in Manila?"

"A Captain in the Union Army" writes an interesting letter to the Boston *Advertiser* "in regard to the new policy of a strict censorship, so rigorous and so paternal that it withholds mails in papers and parcels and telegram messages from the soldiers of this day." He himself enlisted in the autumn of 1863, and was in the army during the Presidential campaign of 1864, when the soldiers were allowed to vote, and did vote by the thousands, for McClellan on the platform that the war was a failure, and that there should be an immediate cessation of hostilities. He says:

"I recall distinctly that nothing was withheld from the soldiers of that most bitter and critical period, 1861-1865. I remember the newsboy on his pony with papers of every sort before him piled up to his chin. He furnished whatever paper was called for until the supply was exhausted. I remember, in skirmishing in the Valley campaign, 1864, the scenes of the picket line. When our lines were near together and there were periods of lull in the firing, we exchanged our coffee for the 'reb' tobacco. The 'rebs' cheered for McClellan, the Democratic candidate for the Presidency, and we responded for Lincoln. We exchanged our papers, whatever was called for, if we had it, for the papers of rebeldom. We were men who had minds of our own, who liked to know all that was being done and said, and could draw our own conclusions."

That imperialist demonstration out at Chicago on Sunday week proves, on the evidence of the local papers, to have been a very different sort of thing from what it was represented to be in dispatches sent from that city to Eastern organs of the expansion policy. Great preparations had been made for immense crowds, the First Methodist Church having been engaged for the expected overflow meeting, in addition to the Auditorium and the Central Music Hall. But the *Times-Herald*, the special champion of the McKinley Administration, admits that the Auditorium was not filled, and that "twice as many people could have been comfortably seated at the Central Music Hall," while the meeting at the church had to be abandoned because only fourteen persons entered the audience-room. The imperialist newspapers try to "blame it on the weather," because it rained. The *Times-Herald* excuses the lack of interest on the curious theory that the Chicago people are so enthusiastic in their support of imperialism that they feel no necessity of showing their sentiments; "perhaps, even despite the rain, there would have been people enough for all three halls and for a big open-air meeting too, had it not been that everybody was so sure that everybody else would attend"!

The demonstration was as lacking in moral force as in physical impressiveness. The chairman of the Auditorium meeting laid stress upon the necessity of abolishing free speech if the nation pursues the expansion policy. He admitted, to be sure, that "every man has a right to his convictions upon public questions," but he insisted that he must keep such convictions to himself if they do not agree with those of the McKinley Administration. "No man ought to publicly utter sentiments which tend to humiliate or discourage the country's defenders in the field, or to lessen his country's influence in the family of nations." It was not a long step from the position of this ex-judge to that of an active clergyman of the Lyman Abbott and Wayland Hoyt school, who "pitched into" the antiquated Declaration of Independence as "played out" in this progressive era. Said the Rev. Dr. P. S. Henson:

"And so to-day there are those that wave the Declaration of Independence in our faces, and tell us that the thing to do is to deliver over those islands of the archipelago in the East to the people who are their rightful masters, for 'all governments derive their just powers from the consent of the governed.' So wrote Thomas Jefferson. Do you remember that the Lord said to Joshua, 'My servant is dead'? And so is Thomas Jefferson. Let the dead bury the dead. As to that hallowed document that declares that all governments derive their just powers from the consent of the governed, if that is to be literally construed, there never was a greater falsehood palmed off by the devil upon a credulous world."

It having been asserted by our ardent Imperialists that all missionaries and missionary societies are with them, the Rev. Dr. Barton, one of the Secretaries of the American Board in Boston, wrote a letter to the *Herald*, in which he declared:

"I know the opinion of a large number of the missionaries of our board and of others, and I do not know one who is in favor of an imperialistic policy; and, more than this, I have never heard this policy advocated by the officers of our board or of any other. . . . On the other hand, I have constantly heard the officers and missionaries of the American Board express regret that the policy of imperialism was likely to prevail."

The publication of this letter had a very practical sequel. It brought a gift of $10,000 into the Board's treasury. The donor remained anonymous, simply congratulating Dr. Barton on his letter as "reflecting the true attitude of the church," saying that it had "strengthened the value of your Board as an agency for the use of missionary funds," and offering his gift as a substantial "token of this feeling." But a still more remarkable sequel came later. The *Congregationalist* had been a hot champion of conversions by killing, and the attention of its editor was called to this gift for missions and the reasons for it. But he simply informed his readers that the donation was no doubt the result of "the special season of prayer" in behalf of the American Board. An editor whom Satan hath so evidently desired that he might sift him like wheat, is himself the fittest subject we know of for special prayer.

The Manila correspondent of the *Evening Post* states that the volunteers who have fought so bravely in Luzon were sent into battle with short-range Springfield rifles, and black, smoky powder, against an enemy armed with long-range Mausers and smokeless powder. What is the explanation of the fact, also re-

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ported by this writer, that the Krag-Jörgensen rifles which reached the volunteers after the hardest fighting was over, have been lying unused since 1897, as was disclosed by the date on their cases? Why were they left unpacked during the entire war with Spain? Our correspondent says of the volunteers:

"These soldiers have, hour after hour and day after day, marched up against intrenchments from which fire was being poured upon them at a range of 2,000 yards, and could not reply because their guns were inferior in range to those of the enemy. They have been fired upon by a concealed foe with deadly effect, the smokeless powder making it impossible to tell where their assailants were, and yet every time they fired their Springfields a great cloud of smoke arose to disclose their exact position to the enemy, and to obscure their own vision and prevent accurate shooting."

Is Secretary Alger the man who is responsible for this needless slaughter of our soldiers? If not, who can be held responsible?

It is interesting to observe that the section from which a soldier went to the Philippines has nothing to do with his sentiments regarding the work which he is compelled to do there. Many letters have been published from members of various Western and Southern regiments protesting against the war which our forces are now waging, as one which fills them with a sense of shame. The Pittsburgh *Dispatch*, also a Republican newspaper, prints a striking letter from a captain in the Pennsylvania regiment, who says, in so many words, that he thinks "it is a burning shame" that he and his comrades have been forced, by "so-called statesmen, that should at this particular time be in our places," to fight in order to "take from a people what the American forefathers fought for—independence." It becomes every day more plain that it is a great mistake for the American Government to try carrying out an imperial policy with volunteers who think, and who are not afraid to say what they think.

The sudden death of ex-Governor Roswell P. Flower recalls his part in the last Presidential campaign, when he surprised his critics by the independent, manly, and very able speeches which he made against the nominee and platform of his party and in favor of sound money. His argumentation had a telling effect by reason of its intrinsic merits and of his prominence in the former councils of his party. Very few such examples are found. They betoken high moral courage. Ex-Governor Flower's course in this behalf was so bold and outspoken, so free from cant and self-seeking, that even the Bryanites were compelled to respect him. Although Cleveland and Carlisle, Palmer and Buckner, and even David B. Hill (who did not distinguish himself in that campaign) came in for volleys of abuse, Governor Flower was treated with courtesy, which was by no means the silence of contempt, since all the accounts received of his speech-making tour agreed that it was very effective, especially among the farmers of the West.

We are glad to see that the Bar Association has taken up the question of campaign contributions from judicial candidates, already passed upon by the City Club and the Chamber of Commerce. The Association proposes the appointment of a committee to draft the necessary legislation forbidding all such contributions, either in the form of "assessments" or voluntary. It is most fitting that the legal profession should take the lead in this reform, for they have most reason for wishing to put an end to the present practice of selling judicial nominations to the highest bidder for the benefit of the Tammany boss. Not only does Croker decide who shall be the favored bidder, but he claims the right to control the conduct of the judges after they get upon the bench. If the members of the bar did not revolt against this scandal upon their profession, it would be difficult to imagine any provocation which would cause them to revolt. All candidates for the bench should be prohibited from contributing a penny in any way, either in return for a nomination or an election, on penalty of losing their seats after election. A bill containing such prohibition should be drawn and presented to the next Legislature, and should be passed in spite of all opposition, secret or open.

Bishop Potter's quiet statement of his reasons for ordaining Prof. Briggs is as creditable to him as it is mouth-stopping to the clerical objectors. The Bishop shows that he has complete technical right on his side, and, moreover, that his head and heart go with his action. What he thinks of the leaders of the outcry against Prof. Briggs he freely indicates in his direct assertion that they have betrayed "lamentable ignorance," and that some of their perversions of Prof. Briggs's words are "as malignant as they are unscrupulous." This is official. It comes from the "Right Reverend Father in God" of the protesting clergymen, and carries apostolic authority. If anything was needed to complete the exposure of the agitation as a silly business—largely blown up into its frothy proportions by the press, never so happy as when it is scoring a theological "scoop" or flattering the vanity of a foolish cleric—it would be this judicial utterance of the spiritual ruler of the diocese of New York.

For the real and larger significance of this Briggs controversy, one need only read Prof. Adolf Harnack's little book, 'Thoughts on Protestantism.' One of the greatest dangers now besetting Protestant churches is that of treating their creeds as legal ordinances. As Prof. Harnack says, the fact is that "no one is any longer expected to take over the old Protestant teaching in its hard entirety." In truth, it is a common experience to find that "church newspapers and men who consider themselves orthodox are guilty of gross offences against the old doctrines." Yet, strangely enough, at the same time "the demand that the creed should be authoritative is advanced all the more loudly and *sans phrase*." The creed, that is, may no longer be believed, but it must be obeyed. To question any part of it is to be hostile to the church. Now this, as Harnack says, is to Catholicize the Protestant Church. It is to make dogma a rule of obedience, not a rule of faith. And the moment the Protestants set about this, that moment the Catholics will beat them off the field. When it comes to imposing doctrine as a dose to be swallowed, whether you like it or not, the Catholic church has an experience and facility which no Protestant can hope to rival. If he cannot stand resolutely for free inquiry, and be ready to "follow the argument" wherever it may lead him, he has no real place in the spiritual economy.

A good deal of sophistical reasoning about the English Conventions with the Transvaal is coming from those who want Mr. Chamberlain to step in and make President Krüger redress Outlander grievances. The Pretoria Convention of 1881 declared an English "suzerainty" over the Transvaal. But in the succeeding London Convention of 1884 the word suzerainty was omitted. Those Englishmen who want to do as they please with the Transvaal say, nevertheless, that suzerainty was not renounced. What was not expressly given up may still be asserted. If 21,000 British subjects in the Transvaal appeal, as they have appealed, to the English Government to interfere with the Boer Government, why may it not? What is the good of being a suzerain, even by implication, unless you can order somebody about? Well, as a matter of right and law, saying nothing of policy or force, the debate is illusory. There is an official declaration of the sense in which England understood the London Convention. It was given by Lord Derby to the Boer delegates in 1884, and, of course, England cannot now retreat from it without disgrace. Lord Derby wrote specifically:

"By the omission of those articles of the convention of Pretoria which assigned to her Majesty and to the British Resident certain specific powers and functions connected with the internal government and the foreign relations of the Transvaal state, your government will be left free to govern the country without interference, and to conduct its diplomatic intercourse and shape its foreign policy subject only to the requirement embodied in the fourth article of the new draft, that any treaty with a foreign state shall not have effect without the approval of the Queen."

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POSSIBILITIES AT THE HAGUE.

"Who is this Hyder Ali of whom I hear so much?" asked Frederick the Great, in his old age, of Sir Hugh Elliot. "Sire," was the reply, "he is an old man who, after spending his life in the pillage of his neighbors, is indulging in goody-goody talk." Similar retorts are being pretty thickly flung at the Czar's head on the eve of his Disarmament Conference at The Hague. *Que messieurs les assassins commencent.* Why does Russia push on her own armament so feverishly? Is it in order to make her call to an arrest of arming an open hypocrisy? "One of the most elaborate shams" of the century, Mr. Sidney Low calls it, and the German professors are not far behind in sneers. Mr. Goschen offered to curtail England's ship-building programme if the Czar would strike off three or four ships from his schedule; why was not the proposal closed with if Russia is sincere? This is what the cynics and sceptics and apologists for war are more and more openly saying as the day for the meeting at The Hague draws near. They are trying to make out the whole movement to be simply "The Truce of the Bear."

Yet even the bitterest of them do not venture to question the Czar's own sincerity. They represent him as an amiable enthusiast surrounded by wily and unscrupulous ministers. Even the outraged Finns are persuaded that if they could only get the ear of the Czar, their wrongs would be at once righted. It is his counsellors who have ridden over the sacred rights of Finland, and concealed all knowledge of it from Nicholas. A story is circulating in Europe which pathetically illustrates this view of the real source of government in Russia. We quote it from the *National Review:*

"In the course of a recent conversation with one of the leading foreign Ambassadors at St. Petersburg—not, by the way, the British Ambassador—the Czar referred to an article in the Russian newspaper *Novoe Vremya,* to which the Imperial attention had been particularly called. He recommended his visitor to read it, and, as the latter was about to withdraw, the Czar considerately said: 'You may as well take my copy in case you have mislaid yours.' The much delighted diplomatist retired with his prize and naturally commenced reading the article that had so impressed the Emperor. Though a regular reader of the *Novoe Vremya,* the Ambassador was immediately struck by the freshness of this particular article, so on returning home he turned up his own copy of the paper, and was not a little astonished to find that his *Novoe Vremya,* of the same date as the Czar's, did not contain this important article. He then realized that this enterprising organ of the Russian reactionary party publishes on emergencies two distinct issues—a regular edition for the general public and for foreign quotation, and a special edition consisting of one copy for the private and particular consumption and mystification of the Czar."

As against the extremists in cynicism who are predicting that the Conference at The Hague will turn out a farce, and also as against the extreme enthusiasts who expect it to inaugurate the millennium, some remarks by Mr. Leonard Courtney in the *Contemporary* are well worth taking into consideration. He writes with the soberness and weight of long public experience and study, not allowing himself to indulge in extravagant hopes, but not permitting himself, either, to shut his eyes to the opportunity offered by the Conference to mark one step more in human progress. What Mr. Courtney most insists upon is the validity and power of an international sanction. Once clearly set forth, it enforces itself. It erects a sort of moral tribunal before which no civilized nation can bear to be dragged as an offender. No armed power is necessary to enforce the Geneva Convention. To observe its requirements is often a crippling thing in military operations, yet no commander of a civilized army would now dare to disregard them. The same law holds of other international agreements. Neither Spain nor the United States was a party to the Declaration of Paris of 1856, affirming the principle that free ships make free goods. Yet both countries voluntarily accepted the principle in their late war. No one compelled them, but they could not put themselves outside the family of nations.

It has been said that even if some sort of agreement is reached at The Hague, there is no guarantee that the participating Powers will live up to it. They may say they will not increase their armament, but who can make them true to their word? They may assent to a system of international arbitration, but what constraint can be brought to bear if they refuse to arbitrate in a given case? These doubts, so far as they are sincere, Mr. Courtney does much to dissipate by his historical examples. Where there is real moral force behind international agreements, they stand without the need of physical force. Under the Treaty of Ghent, the United States and England agreed not to maintain war-vessels on the great lakes. Not only has that disarmament convention been religiously observed, it has even been extended, so that the long Canadian frontier is practically unfortified. Mr. Courtney also specifies the international agreements neutralizing certain states, as Switzerland, Belgium, and the Duchy of Luxembourg. It is not fortress or army which preserves these countries from spoliation, but simply the silent moral power of an international sanction. There is such a thing as an international conscience.

The question is if this conscience can be effectually brought to bear on any of the great problems which are to be discussed at The Hague. As to many of them there is no doubt that it can be. Some proposed extensions of the Geneva Convention, new rules against bombarding unfortified seaports, the exemption of private property from capture at sea—these and other measures to make war more humane can unquestionably be agreed upon. We think they will be. And more may be done. Some added countries of Europe might be neutralized, and so delivered from the nightmare of dread of attack and the burden of preparing to resist it. It is a significant fact that, immediately after the Czar's rescript was issued, the Norwegian Storthing petitioned the King to take steps to have Norway neutralized at the Conference. Other nations might have this international guarantee thrown about them—if not now, later. There is no doubt that if Denmark and Spain and Portugal and even Italy were to be relieved of all need of supporting an army, as Switzerland is, it would be an unspeakable blessing to them. And the international sanction which would be automatic in enforcing their privileges and immunities would be equally effective and self-executing in respect to an agreement to check the growth of navies and armies, and to submit international quarrels to international tribunals. The thing for the delegates to ask themselves is, not if the Czar is sincere, but if they themselves are sincere. If he is a dreamer, let them show themselves capable and practicable men, able to snatch from this happy chance some advantage for mankind, and to further, if only a little, a humane movement whose ultimate fruits of righteousness and peace can be garnered only in the fulness of time.

IMPERIUM ET LIBERTAS.

It is curious and interesting to note that, though our republican soil seems to be the one most unfavorable to the growth of any form of government not based on popular discussion, it is in reality that one in which it is easiest, in an emergency, to get rid of popular discussion; and that it is the most ardent supporters of the Government who are most earnest in favor of the change. There has recently been a very striking illustration of this at a meeting in Chicago.

We have remarked already how soon, when war breaks out, no matter how distant, or how trifling a drain on our resources, an "incendiary literature" springs up—that is, a literature dangerous to the state and needing suppression or discouragement. We have that already. There is now a literature among us which needs to be taken out of the mails, as in Russia, and is accordingly taken out without any authority of law. But it may be said that this is due to the fact that this literature is being sent to the troops in the field on purpose to discourage them. The continued mental and moral connection of the troops in the field with the people at home, and their continued participation in home discussions of public affairs, were undoubtedly presumed when the law provided for a continuance of the franchise of the volunteers when they took the field for active service at a distance from home. The power of voting means

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liberty to hear what is said on both sides to the voter, as a preparation for voting. This liberty is, in fact, one of the foundations of the state under popular government. But already, in the second war waged under the law, this liberty has been abolished. The soldiers in the Philippines who will vote at the Presidential election next year are not to be allowed to hear anything against the fitness of William McKinley for a second term, though probably some millions doubt his fitness and are able to give reasons for doubting it. All these voters are, therefore, excluded from hearing all discussions on this most important matter. But the thing goes farther, and we commend its progress to those clergymen and others who favored the Cuban war as a "war of humanity," and thought it would end with the liberation of Cuba. They will see now that, under our system of government, if the Executive is permitted to go to war for *any* purpose, the purpose cannot be strictly defined. It is always, in practice, whatever it may be in theory, a license to carry on war against anybody or for any purpose that seems good to him.

There are now strong symptoms of a disposition not to permit the discussion of any important branch of public affairs, even at home, provided it has any relation to war. The Imperialists are unwilling to have voters allowed to discuss the conduct of the war, or its cost, or the policy of its continuance, or the terms of peace. All these are to be handed over to a one-man power. The theory that any one who criticises the war is responsible for the death of the men who die in it, and not the persons who started it, has already made its appearance. Hear Gen. John McNulta at Chicago:

> "If, by the acts of men living among us in peace and under the protection of our government, this war is prolonged so that my boy, fighting in the front rank there with Lawton, is killed, they have murdered him. Men like those who spoke at the anti-imperialist meeting at Central Music Hall should be held responsible for the death of every soldier who falls there by reason of their encouragement, and every man who thus encourages an enemy in time of war is a traitor."

You see you are a traitor and a murderer if you speak against the war; not so William McKinley, who set it on foot. It is for him to say how long it should last and what should be its objects. If you say anything that can possibly cheer the enemy, you make yourselves liable to the penalties of treason, in spite of the constitutional definition of treason.

All this is the more extraordinary considering the example set us by England, although a monarchical country with a restricted suffrage. She waged two important wars, which excited the keenest interest at home, without any attempt to restrict or punish discussion. One was the war of the American Revolution, in which Burke and Fox and Chatham and so many other eminent Englishmen encouraged the "rebels" in their resistance by every legal device within their reach. The other was the Crimean war, fifty years ago. This was marked, as our war has been, by hideous administrative blunders and want of preparation. But the press never ceased for one hour to encourage the Russians by pointing these blunders out, and abusing the Government which committed them, so that it finally got turned out of office. The principal exposer of them, Russell, actually rose to eminence on his work. There never was any talk of hanging him for murder or treason. No father threw on him responsibility for his son's death, and nobody proposed to burn the *Times* office. On the contrary, the nation wept and prayed and sentimentalized, but it kept its head, remembered its liberties and its government, and went to work through its tears, reforming its army and searching for better men to carry on the war. Nothing was remitted to any one's "discretion." No one attracted reverence simply by carrying on a war. What was said to many was, "Imbecile, *how* have you carried on the war? You are only fit to care for sick mules. Begone."

THE MARRIAGE SCANDAL.

The public has been more than usually moved of late by a marriage scandal which happens to be conspicuous because the parties are rich, not because their conduct was unusually bad. Similar things take place among poorer people every week; but, as the culprits generally have but little money, they get little or no attention from the newspapers. Consequently, it seems as if it were only the rich and idle who were in the habit of violating the law. The rich probably furnish the larger proportion of the offenders, for we believe it could be proved by statistics, or very nearly proved, that money and idleness are the two greatest external stimulants to conjugal unfaithfulness. Money creates in our day almost the only "class" (properly so called) left, and men and women with money are more than usually in need of excitement, and are more than usually able to procure it. When they get vicious, their wealth makes their offences more than usually interesting to that immense body of the public whose means are small. When a wife runs away from a husband who has five millions, to join a paramour who has only three millions, it sets the readers of the Sunday papers nearly wild with excitement and curiosity, which are naturally increased if the husband be a decent man and the paramour a little cad, and rises to boiling-point if the cad is abandoning a wife of his own. Every detail of the wretched business is worth a round sum.

But you will not find the morality of the matter much debated. What rouses the gossips more than expansion, or the Briggs case, is the question why the wife left a man with five millions for a man with only three. That the matter has a moral side has ceased to interest people. It is the business side which occupies them. They are not concerned about the wife's morality, but about her apparent want of business sagacity, especially if it can be shown that she is not such a fool after all, since the cad, besides his three millions, has plenty of diamonds of his mother's. As the cases in which these details are presented are of course rare, there is but little discussion of the general condition of our marriage laws, but that condition is well known to be such that the institution of marriage can hardly be said to exist among us, any more than in the fifth century at Rome, when twenty wives in succession was not an extraordinary allowance even for a Christian deacon. When you see a couple living together happily or unhappily in "God's holy ordinance," you may feel pretty sure that it is not the law of the land that is causing it, but pure inclination or strong sense of loyalty, truth, and honor. Ministers, and even judges who administer the law, have no hesitation in making the law on this point a mockery, without taking the trouble to offer any excuse but personal taste or convenience. Men and women both act as if we were dwelling on a desert island, where sense of individual duty had to do the work of lawgivers and jurists.

The reason of this is plain. We allow persons who have broken their marriage vows, or wish to break them, to use the law to enable them to break them with impunity—that is, to give what is really a state of concubinage the appearance of a real marriage, and thus to escape the social stigma which is the law's best support. Any one who is tired of his wife, any wife who is tired of her husband, finds in the law an arrangement by which the veriest strumpet can put herself on a level with the purest, bravest, most constant wife. This is the literal consequence of allowing every State to have its own marriage law; and the only remedy for it is a national divorce law. Moreover, the public, with the aid of the newspapers, is rapidly getting accustomed to this state of things, so that persons who pass their lives in lawful wedlock begin to have the air of prudes, or "fossils," or "old fogies." This makes preaching vain. It is not a wild supposition that, in another generation, we shall be in enjoyment of the advantages, in point of expense, of the régime of free love. Remarriage "across the line" is already becoming a formality; it will not take very long for it to become a useless formality.

This condition is one of those which make us feel that our activity in spreading civilization by "killing niggers" is

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somewhat misplaced. Marriage, loyal and faithful as human nature will permit, is one of the foundations of human society. The men who make a great figure in the work of civilization have to go forth from pure homes, and have to feel sure who are their fathers. A nation which does not possess this institution, or is allowing it to vanish, seems to us but ill fitted for the great work of evangelization. Here is another field, besides the care and education of "niggers," in which it seems to us the missionary character sits badly on us. If charges of cavalry and the assaulting of redoubts made happy homes, the "great to-morrow" would surely be ours. But here is the rift in our lute. We once again affirm that as it is good institutions and well-administered laws which make a conquering nation, so also it is homes which legislation makes permanent that qualify people to spread their civilization.

TAXATION OF CORPORATIONS.

In the current number of the *Political Science Quarterly* Prof. F. W. Taussig considers the subject of the taxation of securities, *i. e.*, of stocks, bonds, and other paper evidences of ownership in or claims against corporations. This is a very complex question and by no means a novel one. It is perpetually coming up for solution and is never solved. On the one hand, it is argued that this kind of property ought to be taxed just as much as real estate. On the other, it is said that it is practically impossible to tax such property because the assessors cannot find it unless the owner voluntarily exhibits it. But the owner, as a general rule, will not do this. If he makes a full disclosure of say $100,000 of stocks and bonds, he is taxed on that amount, and more than that if the market value is above par, while real estate is commonly valued, for purposes of taxation, at not more than 60 per cent. of its value. All the States of the Union have tried to reach securities as a part of the general-property tax, and most of them keep trying in spite of repeated failures. This is a case where experience, long continued and unvarying, counts for nothing as against popular prejudice and catchwords. Equality of taxation is a most alluring phrase. If it could be reduced to practice, all good men would rejoice. But if our nearest approach to it in actual practice is the taxation of a few very honest persons, who make true returns, and a few very helpless ones, such as widows and orphans whose holdings are going through the probate court, then the phrase equality of taxation is a lie and a sham. That does not prevent it, however, from carrying the day in a popular election, or in a State Legislature, as it usually does.

The State of New York does not require citizens to make lists of their personal property, but it aims to tax such property in other ways. The Tax Commissioner or Assessor makes his own estimate of the amount of such property owned by a citizen, notifies him of it, and invites him to call and swear that it is an over-estimate, which he generally does. If, after the swearing, there is still a residuum of taxable personal property assessable against the person, the amount remains at that figure on the assessor's rolls for two or three years. Then the assessor moves it up a few thousands, by way of experiment, and watches the effect. If the taxpayer does not come around and "swear it off," he waits two or three years longer and then "gives him another hitch," and keeps doing it till the taxpayer comes in and makes remonstrance under oath. In short, the payment of taxes in New York on personal property that is not visible to the eye of the assessor is a matter of conscience altogether. Illogical as this system is, the practice in New York is better than in the States where the taxpayer is required to make out a yearly list of his possessions and hand it to the assessor—a system which does not yield any larger revenue, on the whole, but which does lead to greater perjury and demoralization.

As regards securities issued by corporations, Prof Taussig, recognizing the impossibility of taxing them in the hands of the owner, would strike them out of the list of taxables altogether, and tax the corporations themselves—that is, secure the revenue at its source. "No one," he says, "who watches the trend of our public affairs can fail to observe the growing strength of the movement by which public-service corporations are called on both to exhibit openly what is the outcome of their operations, and to share with the community the profits due to granted franchises. No doubt the movement is often headed by demagogues, and often has the marks of an unreasonable onslaught on a particular kind of property. But at bottom it is sound and healthy and is sure to continue." He then refers to and commends the franchise-tax law of Massachusetts, which provides that street-railway companies, when their dividends exceed 8 per cent. on the capital invested, shall pay, over and above the ordinary taxes on corporations, a tax corresponding to such excess, so that the increased earnings shall be shared by the public. The system requires careful public supervision over the issue of the securities, but this is by no means an impossible task.

Prof. Taussig's article does not touch the franchise-tax bill now in Gov. Roosevelt's hands, but such inferences as may be drawn from his argument are favorable to it. He holds that a franchise tax over and above the tax on corporations using public streets is just, and that the only question is as to the mode of levying it. He would abolish the tax on shares in the hands of shareholders and recoup the Treasury by taxing the source of the dividends. The State of New York, by the way, does not tax such shares in the hands of the holder if the corporation issuing the same has paid the corporation tax of this State. It does not tax the shares of foreign corporations held by citizens of New York, the presumption being that such corporations are taxed at home. The principle being conceded that a franchise tax is just, how should it be levied? The Ford bill makes the franchise a part of the real estate, and the people who oppose this feature contend that the tax ought to be upon gross earnings, and they urge the Governor to veto the bill because it puts a dangerous power in the hands of local assessors in fixing the value of the franchise. No doubt there is a danger here, but Prof. Taussig considers this a danger which confronts us at all times—one which calls for the betterment of our civil service, rather than for a modification of our tax laws. Upon this point he says:

> "Just as the method of taxing shares and bonds gives opportunity for evasions by the holder and favoritism by the assessor, so taxes on corporations give opportunity for corruption by the corporation and blackmail by the tax commissioner. No doubt an honest and capable official finds his task more manageable under the latter plan than under the former; but honest and capable officials you must have in any case. The examples, unfortunately, are many where the taxation of corporations has led to corruption, or blackmail, or both, the root of the evil being in either case a debauched public service. In whatever direction we seek reform in our public life, this same imperative need confronts us."

AMERICANIZING THE ENGLISH PRESS.

The excitement and discussions in England over the Sunday editions of the *Daily Mail* and the *Daily Telegraph* produce a curiously reminiscent effect upon those who have been connected for any time with American newspapers. We went through all that twenty-five years ago. All the arguments for or against the Sunday paper which the English are now bringing forward as novel discoveries, were threshed to dust here in the '70's. Mr. Balfour solemnly reminds the House of Commons that the work on a Sunday newspaper is actually done on Saturday, and that it is the Monday paper which is really wicked; and all the other dear old platitudes are hurled about with vigor and enthusiasm. Any American newspaper file of a quarter of a century since would show the English that their reasoning was anticipated in this country at every point.

The English have for years had Sunday papers of a certain kind, just as we had before the war. Theirs, like ours, were not newspapers in the strict sense of the word. The news element was reduced to the minimum. What passed for the Sunday paper was a collection of

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stories or gossip, or chat about sports and society—just the empty stuff for a vacant laborer to nod over as he sipped his Sunday ale. It was, in fact, only among the working classes and unintellectual folk that these papers circulated at all. They were rubbishy affairs, quite without influence on men of influence, though they undoubtedly played a certain part in the social economy. A member of Parliament tells a story that illustrates what we mean. He was in a remote part of the country the other day, and was rejoiced to find that there was no public-house within a radius of some miles. "No," said the countryman, with whom he was talking, "and no church or chapel, neither." This was less pleasing to the member. "Then," said he, in a tone of deep commiseration, "what do you do for the means of grace?" "Means of grace!" replied his friend, indignant at this disparagement of the local resources, "haven't we the *Dispatch*?"

From such unpretentious means of grace to a regular or even enlarged Sunday issue of the *Mail* or the *Telegraph* was a great transition; yet England finds herself making it almost unawares. It came as it were by stealth, and was an accomplished fact before the public clearly understood what was happening. We do not know what will be the immediate outcome of the experiment—whether the outcry and the threatened boycott will lead either the *Mail* or the *Telegraph*, or both, to suspend a Sunday edition for the present. We do know, however, that if either or both persist, the rest of the newspapers will sooner or later be compelled to follow suit. American experience is conclusive on that point. It needs but some exciting event, some great piece of news—a war, a huge calamity—and the Sunday newspaper, glorying over its six-day rivals, will speedily see them take up the challenge and likewise publish, seven days in the week. It was so here and it will be so in England. There will be protests; all sorts of shifts and subterfuges will be attempted—special summaries of "the Sunday news" for tender consciences that disapprove the Sunday newspaper, and that sort of thing—but in the end we shall see our experience reproduced across the Atlantic, and the Sunday newspaper take its place as an established institution. We shall see it, we mean, if its beginnings are allowed. When the press says A in this matter, it soon says B, and presently fetches up at Z.

What makes us fear that the beginnings of Sunday journalism will not be successfully withstood in England is the fact that the steps which have led up to it have gone without effective rebuke. There has been a steady Americanization of the English press during the past decade. The Sunday edition is only one and the last symptom of a disease now deep seated. No one familiar with English newspapers can have failed to note their growing assimilation to our models. With a few honorable exceptions, they have acquired more and more of the American newspaper manner and tone. They have become hysterically sensational, shrieking in big headlines over a disaster or particularly grewsome murder; they give more and more space and importance to the seamy side of life, making a specialty of "racy" divorce trials and all kinds of nameless immorality; they grow more and more credulous and silly in printing irresponsible rumors and gossip as "news," and, in short, are faithfully copying American "breeziness" and "enterprise." To us, the natural end of such a rake's progress seems a Sunday newspaper, rather more vapid and disgusting than the week-day issue.

The best view which can be taken of our own Sunday newspapers must admit that they are a nuisance. They are twice cursed: they curse him that prints them and him that reads them. They add new terrors to Sunday. On purely humanitarian grounds, and without allowing theological reasons to have any weight whatever, we could wish them all away. They cause unnecessary labor to those who must produce them, and carry intellectual and moral corruption throughout the community, making a rational, to say nothing of a religious, use of Sunday harder if not impossible for thousands of their victims. If there is any sadder sight in nature than a man deliberately sitting down to wallow in a "sextuple" Sunday newspaper, we do not know what it is. The Puritans devised no such tortures for their Sabbath.

THE DIPLOMATIC AND CONSULAR SERVICE OF GREAT BRITAIN.

BRUNSWICK, Me., April 19, 1899.

Although the need of radical reform in our diplomatic and consular service is not a wholly new subject, the discussion of the political and commercial advantages that may possibly accrue to the United States from the adoption of a new foreign policy has given the matter the character of urgency. If we are to enter into delicate political relations with the governments of Europe and Asia, and push our commercial interests abroad in directions and ways hitherto unknown, the necessity of administering our foreign service, in both its branches, on some more rational plan than now prevails is imperative. Of the abundant experience available for our guidance, that of Great Britain is most often cited; but it is to be feared that the knowledge of English administrative methods in this direction, even among many public men themselves disposed to favor reform, is general rather than specific. The recently published "Foreign Office List," an annual official publication, for 1899, exhibits some of the workings of a system having close practical interest for us.

The series of orders in council organizing the civil service of Great Britain, on the basis of examinations designed to test the fitness of candidates, began with the order of May 21, 1855, establishing a limited system of competition for persons nominated for so-called junior positions. In 1870 the examinations were thrown open to free competition, upon payment of prescribed fees; certain positions, mainly such as were to be filled by promotion or by direct appointment by the Crown, being specifically exempted. An order of the following year fixed the probationary period at six months, during which time the conduct and business capacity of the candidate were to be subjected to tests determined by the chief of the department whose service the candidate intended to enter. Subsequent orders of 1876, 1890, 1896, and 1898 created a lower or second division of clerks, provided for their promotion and progressive compensation, and required vacancies to be filled by promotion from lower grades. By an order of 1896, retirement on a pension at the age of seventy, for persons then in the service, and of sixty-five, for those thereafter appointed, was made compulsory; reserving to the Secretary of State the right to extend the period, where public interest dictated, for five years at most.

For appointment to a clerkship in the Foreign Office, or to the position of attaché in the diplomatic service, the candidate is required to pass an examination in arithmetic, handwriting and orthography, English composition, *précis* writing, French, German, geography, and European history, with related topics in American and Asiatic history, from 1789 to 1871. As optional subjects, two of the following languages, viz., Latin, Italian, Spanish, Portuguese, Russian, modern Greek, and Arabic, are indicated. The *précis* examination consists in making abstracts or schedules of papers containing official correspondence, and drawing up a memorandum, in narrative form, of their contents. There is also a test of general intelligence, "as evinced by the manner in which the candidates acquit themselves under examination, and specifically by the quickness they may show in seizing the points in papers read by them, or read over to them, once or twice." An inspection of the specimen papers printed in the "Foreign Office List" seems to show that the examinations are longer (the time allowed for each varied from two and one-half to three and one-half hours) and more exacting than those in our own civil service with which they can fairly be compared.

The service of an attaché dates from the issuance of the certificate by the Civil Service Commissioners. The first two years, six months of which are spent in the Foreign Office, and the remainder either there or at some foreign embassy or mission, are regarded as probationary. On the satisfactory completion of the two years, the attaché, if he can speak fluently French and one other foreign language, is commissioned as Third Secretary, with a salary of £150. For such as show, upon examination, a competent knowledge of public international law, an extra allowance of £100 a year is provided. A Second Secretary receives an initial salary of £300, increased by £15 annually until the maximum of £450 is reached. The minimum salary of a Secretary of Legation is £500. Members of each of the three classes just named are further granted, in addition to any other salary or allowance, an annual allowance of £100 for a competent

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knowledge, colloquial or otherwise, of either Russian, Turkish, Persian, Arabic, Japanese, or Chinese, while serving in any country where such language is vernacular. They are also allowed actual travelling expenses on first appointment, and on removal incident to promotion, and also subsistence money, when subsistence is not included in the passage money. All members of the diplomatic service, whatever their rank, are, in the language of the regulations, "expected to take their turn in whatever part of the world their services may be required"; and secretaries and attachés, whether married or unmarried, must be prepared to go to the post to which they may be appointed. Second and Third Secretaries and attachés are not, as a rule, kept more than two years at the same mission, and the appointments of heads of missions are for a term not exceeding five years; but the Secretary of State may lengthen the term, for special public reasons. Provision is further made for an allowance to such officials, not below the rank of secretary, as may, on account of war or interruption of diplomatic relations, be temporarily withdrawn from active service.

The conditions of entrance to the British consular service are, naturally, less elaborate than those for the diplomatic arm, but the aim—a competent service of permanent officials—is the same. The examinations, required of all candidates either resident in England at the time of their appointment, or passing through England on their way to their first station, include English composition, French (speaking and writing), British mercantile and commercial law, commercial arithmetic, and a sufficient knowledge, for commercial purposes, of the language current in the place to which the person is assigned, to enable him to communicate directly with the Government and the natives. For northern Europe, the language regarded as satisfying this latter requirement is German; for Spain, Portugal, Morocco, and South or Central America, Spanish or Portuguese, as the Secretary of State may determine; and for Italy, Greece, Turkey, Egypt, and places on the Black Sea and Mediterranean, except Morocco and Spain, Italian. A service of three months in the Foreign Office, for the purpose of acquaintance with the methods of business in use there, is required, as far as practicable, of all appointees to consulships on their first nomination. Consular clerks are examined in handwriting, orthography, arithmetic, and one foreign language.

The provisions for pensioning officials in the diplomatic and consular services are somewhat elaborate, and involve, naturally, details of administration not necessarily applicable to American conditions. The general outlines of the system, however, are simple. In the diplomatic service, pensions are granted, on the recommendation of the Secretary of State, to such persons as have served at least fifteen years, ten of which must have been passed in actual service, either continuous or on different occasions, at some foreign post. There are four classes or grades of pensions, the maximum amounts of each being, respectively, £1,700, £1,300, £900, and £700; but the pension may not, in any case, exceed the amount of the salary enjoyed by the pensioner at the time of his retirement. Allowances, calculated on the term of previous service and the salary received, may also be granted to invalided secretaries, officials disabled by injuries received in discharge of their duties, and such as are withdrawn from active service on account of rupture of diplomatic relations. The acceptance of a salaried office under the Crown, however, works a suspension of the pension, if the income of the office be equal in amount to the pension; if the income be less than the pension, then the latter is diminished by the amount of such income. The pension or other allowance is free from taxes or duties, except the tax on incomes; and its acceptance does not disqualify for membership in the House of Commons.

Pensions for consular officers are provided for by the general laws regulating pensions for members of the civil service. The ordinary rate of superannuation allowance is ten-sixtieths of the annual salary and emoluments of the office for ten years of service, rising by an additional one-sixtieth for each additional year, until, upon the completion of forty years of service, the maximum of forty-sixtieths is reached. The allowance is, regularly, not granted to persons under sixty, except for disability; but, as in the diplomatic service, the right to grant allowances for short terms, and in certain special cases, is reserved. In the case of disabling injuries received in performance of duty, a gratuity not exceeding a year's salary, or such an allowance as, together with any other allowances to which the official may be entitled, shall not exceed the salary, or £300 a year, whichever is greater, may be given; and in case of death from such injury, similar grants may be made to specified dependents. For the purpose of the acts, finally, certain places or countries are, from time to time, declared to be "unhealthy," and, in computing the retiring allowance or gratuity, two years' service in such places is reckoned as three years.

How does such a system work in practice? In particular, is there a reasonable probability of rising from the bottom to the top of the ladder?

Some one hundred and eighty double-column pages of the "Foreign Office List" for 1899 are taken up with a "statement of services"—a series of brief official biographies of all persons living who have served or are now serving under the Foreign Office, either at home or abroad. As an instance of a distinguished public career which has compassed all the stages from attaché to Ambassador, I select the biography of Sir Edmund Monson, the present British Ambassador to France. Omitting items of personal rather than official distinction, this is the record. A graduate of Oxford, Sir Edmund was nominated attaché in March, 1856, passed an examination, and was appointed to Paris. In 1858 he was transferred to Florence, next retransferred temporarily to Paris, and thence, in the same year, to Washington, where he remained as secretary to Lord Lyons, the British Minister, until 1863. In that year, having previously passed a second examination, he was transferred to Hanover, still as attaché. Promoted to be Third Secretary, he was sent to Brussels, and in 1865 resigned, to contest, unsuccessfully, a seat in Parliament. In 1869 he was appointed Consul at the Azores, and in 1871 promoted to be Consul-General for Hungary. He was Second Secretary to the Embassy at Vienna in 1874, and employed on special service in Dalmatia and Montenegro during parts of 1876-77. In 1879 he became Minister Resident and Consul-General to Uruguay, and in 1884 Minister to Paraguay and the Argentine Republic; in the latter year he was transferred to the Danish mission, thence, in 1888, to Greece, and, in 1892, to Belgium. In 1893 he was made an Ambassador, serving first at Vienna, and, finally, was transferred to Paris in 1896.

Details aside, the English system rests upon four principles: first, appointment only after a suitable civil-service examination, and with no regard to political "influence"; second, a short preliminary training in the Government Office at home, before entering upon service at a foreign station; third, regulated promotion from lower to higher grades, with corresponding increase of compensation; and, lastly, a retiring allowance or pension, proportioned to the term of service and the compensation previously received. It creates, avowedly and of set purpose, an office-holding class, not for the benefit of politicians, nor yet with encroachment upon popular rights, but solely for the reason, enforced by long experience, that in no other way can the public business be well done. Not all who enter the service attain distinction, distinction being a reward for merit and demonstrated ability; but there is assured tenure during competency, and a chance to rise according to the measure of personal worth. The system, doubtless, is not perfect, and, in any case, could hardly be copied in every detail by the United States or any other country; nevertheless, it is the most effective system of diplomatic and consular administration known to the modern world.

WILLIAM MACDONALD.

AT HONOLULU.

HONG KONG, April 6, 1899.

The Pacific is hardly to be called a sea of desolation, but it is surely one of desolateness. A three weeks' voyage from San Francisco to Yokohama showed but one sail, more literally one smokestack, besides our own, if we except small coasting craft along the Hawaiian shores. The vastness and the loneliness of the ocean that oppress the Atlantic voyager are magnified and intensified for the transpacific traveller. Eight days from California, and dawn shows the ranges of Oahu purpling in the morning light. The steamer, with the sun, enters the straight gap in the barrier reef, upon whose coral summit lies a newly-wrecked sailing vessel, and, threading the contracted harbor, reaches the excellent wharf of Honolulu.

As every one knows, the capital of the recently acquired possession is an Americanized town, through which unfamiliar subtropical vegetation flings out its banners. The trading is obviously in the hands of whites, and, to those who know the history of the missions, it is clear that the descendants of those pioneers have applied their inherited intelligence, in part at least, to the material improvement of the country, and, as far as casual observation goes, not unworthily. "Missionary" has become an epithet, not alone for those to whom it properly belongs, but for an element that, independently of active religious work, attends church and upholds outward morality in a community where circumstances make laxness of living easy; and for a political party as well. The distinctively American element is the most conspicuous, but the broadened speech, the rising inflection, and in the shops the recurring decoration of the Union Jack, testify to the frequent Briton. Fortu-

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nately, the conquering Irish have not yet reached this outpost, so that the municipal and the higher governments are free from their controlling touch. The native race gives the predominating Hawaiian hue, in varying degrees of dilution, to the street population that is not white. The countenance is pleasant rather than otherwise, the hair straight, the complexion fairly clear, and varies in tone from the quadroon to the gingerbread tints of our own streets. The upper lip, as has been expressed, "seems as though the skin were a little too short," and thus upturned is ever ready to break into a smile. There is a considerable Portuguese colony; the Chinese laborers are very numerous, with a few in trade; and the Japanese subjects are so many as to give color to the suggestion that the empire of Nippon may have encouraged this expatriation with the ultimate view of laying claim for control, if not for possession, by virtue of mere force of numbers.

Many of the lower races use the term "men" in designating themselves to foreigners, and "Kanaka" applied to the Hawaiian means "man." The Kanakas, like so many weaker peoples, seem doomed to go down before alien vices and diseases and exotic modes of life. Fresh air and fresh earth are sanitary advantages often abandoned when "civilized" houses and fixed habitations, with a gradually increasing soil pollution, come in vogue. The census marks a steady downward curve in the native blood, although the next enumeration may possibly show that recently imposed hygienic conditions and increasing public care have checked the decline. But remembering that leprosy has laid its unrelenting hand on one in every thirty, and that the combination of ignorance and carelessness is in league against child life, it is more likely that the vanishing point will finally be reached than that the Kanakas, using the word respectfully, will come into their own again. But whatever the physical retrogression, there has been a constant upward trend in other directions, so that at this date more than ninety-six per cent. of the children of school age (six to fifteen years) actually attend school, and, of the Hawaiian and part-Hawaiian population above the age of six, more than eighty-five per cent. read and write. This is almost exactly identical with the rate among the American and European population here, excluding the Portuguese. At Honolulu the Kamehameha schools, which are domestic and manual as well as mental in their training, make a superb monument to the intelligent and patriotic beneficence of their founder, the late Mrs. Bishop, of the royal family.

It is not to be supposed that any considerable proportion of the native population, certainly that of unmixed blood, desired annexation, or indeed that the royal government should be overthrown, weak and personally objectionable in some respects as it may have been. Nevertheless, men who would not have disturbed the Queen upon her throne frankly admit now that material prosperity, a veritable boom that seems to be substantial, has followed the change. Visitors, if not permanent new settlers, are much more numerous, so that, as one resident frankly remarked, the citizens "are overwhelmed with letters of introduction." Capital is growing. The national debt of $4,000,000 is assured of liquidation by the United States. The volume of general trade is increasing, and sugar culture has attained immense proportions. The growth of the sugar interest depends upon the duties, upon efficient labor, and upon water. First reciprocity and then annexation removed the obstacle of a tariff. Asiatic immigration afforded a perfectly trustworthy and constant service. Driven wells have brought large otherwise useless tracts under cultivation through irrigation from reservoirs. These wells are not truly artesian, as they are called, but they reach a water-bearing level, and pumps complete the work. Some of this water is too brackish for domestic use, but it answers perfectly for the crops, and by it vast new areas have been set in cane. This acquisition of water is doing for the islands what it does for Arizona and the higher table-land of our interior; it brings into service the natural fertility of the soil. But the water-supply is necessarily not exhaustless, and it is probable that each new well will diminish the flow of the older ones. Still, the sugar output is enormous now, with all the conditions for continued production and with an assured market; so that shares in the great companies mean fortunes, and active plantations are better than mines of gold.

The coupled incidents of the Spanish war and of annexation led to a show of defensive force near Honolulu by the general Government, in the form of certain volunteer organizations. A part of these have been recalled, leaving neither a fragrant nor a blessed memory. A battalion of volunteer engineers, who seem very creditable extemporized soldiers, remain; but their former uniformed compatriots do not appear, either in discipline or in personal carriage, to have impressed our newly matriculated citizens or their alien associates as guardians acceptable in efficiency or in morals. In addition to these defects of manner, to put it lightly, the blight of ill-health appears to have fallen upon their camps as upon so many nearer home, and to have added another object-lesson in the matter of military sanitation impressed by a high and unnatural death-rate. A new and better-situated hospital, a more experienced officer at the head of medical affairs, and the withdrawal of the peccant regiment have changed the situation.

Pearl Harbor, so long and so much before the public, is only a few miles further along the coast. When its mouth and approaches are properly opened (not a difficult undertaking), it seems likely to be not merely a valuable and necessary naval and military station, but the natural harbor for commerce as well as for war. It is not simply a single sheltered basin, but it embraces several deep-water bays reached through a common defensible entrance. It would not be unreasonable to find the future commercial metropolis of the islands ranged around that land-locked haven, while the political capital continues from its present slope to look out upon the roads and minor refuge that now make up Honolulu harbor.

To recur to Honolulu, water systematically introduced has transformed an occasionally dry and dusty plain, and made perpetual verdure possible. Frequent hydrants assure against fire as well as drought, and indicate pipe-lines for domestic service. In reliance on a porous subsoil, as is not new in sanitary history, there is no artificial method to carry away the waste, and cesspools down to this substratum receive the domestic sewage. Appropriations have now been made for town sewers, and this summer will see their introduction, with the outflow entering the sea far beyond low water, according to the plans of a distinguished New York engineer.

At the time of these observations, very sincere distress oppressed the Hawaiian population, with whom the white residents thoroughly sympathized. Upon the deposition and the subsequent abdication of Liliuokalani, the theoretical succession devolved upon the Princess Kaiulani, a young woman of mixed blood, of cultivation and of attractiveness. She was the offspring of the marriage of the Queen's sister, Princess Li-ke-li-ke, with a Scotch resident; and Victoria Kaiulani Cleghorn, after the revolution, hardly represented the royalists' hopes as much as she impersonated their sentiment. Of pleasing aspect and gracious manners, accomplished in European tongues, as well as educated in the serious courses of an English school, she returned home too late to serve as a rallying-point, when affairs were yet unsettled, even if it were possible that the monarchy could be revived. But she was popular among the foreigners of the capital and beloved by her mother's race. Living quietly at her own place in the country with her father, she was necessarily an important but not an obtrusive personage, and she accepted her ill fortune with fortitude and without public repining. The remains of this interesting young woman, with whose life had expired the last breath that connected the old régime with the present, lay in state at her residence, where a mourning and respectful concourse paid constant homage. The last of the royal line, there was, for many, more than the grief of personal bereavement—there was the sad assurance that the chief of their race had fallen, with no possibility of revival. No one could cry, "The king is dead; long live the king!" whether the sentiment looked forward to the head of the state or merely to a representative of Hawaii. The graceful body, in its white robes and royal trappings, represented not rest, but extinction.

With equal taste and judgment the Government recognized this as a public occasion, and extended official assistance. The public band played dirge music in the grounds; the police arranged for not order, for there was no disorder, but system in the throng; uniformed officers represented at this bier of the past the respect of the present; and on the public buildings the flag of the republic was at half-staff for the princess in death. There was a purple velvet pall over the couch, with the royal cipher embroidered thereon in gold; officers who seemed to be of the native troops, or possibly representing the local administration, stood at the head; and the guard of honor on each side was four officials wearing certain insignia and bearing imposing feathered staves or wands of ceremony, which they lowered together midway over the body, and raised again, slowly and solemnly, in time with the strains of music. It is singular and interesting that the distinctive decorations of the royal cloaks and helmets and staves of office in the barbaric days, when the throne was founded on conquest and maintained by force, should be of delicate feathers, naturally associated with more gentle thoughts than those of war, and that these ornaments in their final office should have a

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peculiar fitness in doing honor to the youthful Kaiulani. In the respectful procession that passed with reverence were manifest transient tourists, white residents, who by public policy may have been committed to the republic and to annexation, Hawaiian youth too inexperienced to have well-considered opinions, and mature and aged natives, who may have seen before them a picture of their country and their race. All were serious, and the natives were solemn and sad, with trembling faces and weeping eyes.

The apartments through which the procession moved were those lately occupied by the Princess, and were furnished with tasteful simplicity, although containing occasional signs that her birth rank had not been forgotten. In the rooms were Hawaiian and other ladies, peculiar decorations upon whom seemed to indicate hereditary or conferred right of attendance. Two large registers were opened on a veranda, where those who had paid this mark of respect were desired to inscribe their names—an interesting commentary upon the literacy of the public, to whom the ceremony was freely open, and, indeed, whose peculiar function it was. The body, after lying in state for a week, on the succeeding Sunday was to receive a state funeral from the Kawaiahao church, the oldest and apparently the largest in Honolulu, one always associated with distinctively Hawaiian religious exercises, and originally built, if tradition is correct, by native offering of labor and the contribution of individual stones. As the grizzled sexton, superintending certain preparations, later in the evening remarked with some pathos: "No more kings; no more queens. Now, all Amelicans." The building most closely associated with the beginning of civilized life in the Hawaiian rulers was that which should see their literal exit, as Kaiulani was borne from its doors. D. Q.

CHRISTINA OF SWEDEN.

PARIS, April 20, 1899.

Baron de Bildt, the present Minister of Sweden and Norway in Rome, has taken advantage of his situation to study the letters written by Queen Christina of Sweden to Cardinal Azzolino, and has just published this correspondence, together with an historical study of an extraordinary person (Paris: Plon, Nourrit & Cie.; New York: Dyrsen & Pfeiffer). Christina has generally been rather severely treated by historians. Protestants have not forgiven her conversion to Catholicism, and Catholics have been scandalized by the behavior of the royal convert. She has offended the Swedes by her want of patriotism; she may be said to have surprised everybody by her cosmopolitan life, her endless agitation. In France, the drama of Fontainebleau is all that is remembered of her.

The documents concerning Christina are imperfect. Before her death she ordered that all her papers should be destroyed, and the greater part of her extensive correspondence has thus been lost to us. M. de Bildt offers to the public a series of letters written by her during her second journey through the north of Europe, from 1666 to 1668. "She is found in it," he says, "speaking with an entire frankness and complete confidence. We shall see her in turn proud, vain, humble, and simple; sometimes hard and wicked, more often generous and indulgent; always witty, sometimes gay; always conscious of her greatness and full of herself, but also faithfully and tenderly attached to her friend, and in this affection showing herself the true woman." There must have been similar series of letters written during the two journeys which the Queen made from 1656 to 1658 and from 1660 to 1662; but they have disappeared, and were probably destroyed immediately after her death. Her will was opened on the very day she died, and Cardinal Azzolino entered immediately into possession of everything there was in her palace. Azzolino was ill himself, and died in the following June. The work of destruction which he began during the last days of his life was left unfinished. There remained about 10,000 letters or papers of various kinds; how 4,000 of them entered into the collections of the Albani family, M. de Bildt has not been able to find out. The Albani collection was used by the Swedish historian Arckenholtz, who published four hundred letters in 1759 and 1760 in the volumes iii. and iv. of his 'Memoirs for the History of Christina.' The documents in question are now, curiously enough, in the library of the School of Medicine at Montpellier, France (where they arrived as a consequence of the occupation of Rome by the French in 1798). Some other papers of Queen Christina and Cardinal Azzolino are still in possession of the Cardinal's family, and M. de Bildt has been able to consult them in the archives of the present Marquis Azzolino.

In 1620, when Gustavus Adolphus had to take a wife, he felt some desire to marry a handsome girl, belonging to the best nobility of the country; but, says M. de Bildt in a very Darwinian style, "this tendency to natural selection was immediately checked by the authority of his mother, who was strongly imbued with the necessity of the document." By the word document, M. de Bildt means the inscription of certain names in certain genealogical books, parchments, or papers, without regard to the physical or moral condition of the bearers of the names. "If," he says, "the document is right, though the individual may have in himself the germ of the most dangerous maladies for his successors, he is 'well born,' and seems desirable for those who wish to maintain the race." This is said in disparagement of the marriage of Gustavus Adolphus with the Princess Mary Eleanor of Brandenburg. This union left nothing to be desired from an aristocratic point of view, but the young bride had only an insignificant beauty, a more than mediocre intellect, and her nervous system was weak and diseased. She adored her husband, but inspired him only with an affection "which did not rise above the senses." It is clear that M. de Bildt wishes to invoke the laws of descent, so as to throw on the unfortunate Princess of Brandenburg the responsibility for all the defects and the vices of Queen Christina.

Christina was born in December, 1626. She was six years old when she became an orphan. She has herself given an account of her education, in a manuscript published by Arckenholtz. She showed great intelligence at a very early age. She pretends in her Memoir to have been precocious in entertaining religious doubts. Her governess was her aunt, Princess Catherine, sister of Gustavus Adolphus, the wife of the Palatine Count of Deux-Ponts. "I had much esteem," she says, "only for my preceptor and my governor." The former was a Dr. John Mathiæ, who became Bishop of Strängnäs; the governor was Axél Banér, an intimate friend of Gustavus Adolphus. At the age of eighteen, she assumed the royal authority, and showed herself at once the true daughter of Gustavus Adolphus. Her activity, her moderation, her application were much admired, and she became rapidly popular; she was compared to Minerva and was called Pallas Nordica. She concluded two treaties of peace—one with Denmark, the other with Westphalia—both favorable to Sweden.

She chose a favorite at the age of twenty, Count Magnus Gabriel de la Gardie. She made him colonel, general, ambassador, grand marshal of the court. Was it love, was it friendship? Nobody ever knew exactly. Christina speaks of herself in these terms in her Memoir: "My ardent and impetuous disposition has given me as much inclination towards love as towards ambition, . . . but my ambition, my pride (which was incapable of submitting to anybody), my contemptuous character have been marvellous preservatives." This memoir we speak of was modestly dedicated to the Almighty. She adds: "However near I have been to the precipice, your powerful hand has drawn me from it. You know, whatever envy and malice may have said, that I am innocent of all the faults with which my enemies have blackened my life. I confess that if I had not been born a woman, my natural disposition would perhaps have led me into terrible disorders, but you have always made me love glory and honor more than any pleasure."

This extraordinary Life, dedicated to God, was written in Rome, at a time when people were talking much about the relations of the Queen with Cardinal Azzolino; it was designed to cover the Cardinal as much as herself. M. de Bildt does not take the Queen implicitly at her word; he gives us the list of her favorites (people nowadays would perhaps call them flirts); the French Doctor Bourdelot, called for a time to Stockholm (Bourdelot was among the intimate friends of the famous Prince de Condé), young Count Tott, Steinbergh, the diplomat Dohna, and others. One of them deserves special mention, namely, Pimentel, envoy of the King of Spain, who arrived at the Court of Sweden in 1652. The Queen treated him, as soon as he came, with particular favor, and to Pimentel was confided the desire which Christina felt to join the Catholic Church. This desire, which was long kept a secret, may explain their great intimacy.

Christina was not a Messalina on the throne, nor even à Catherine II.

"She was a young woman," says M. de Bildt, "of delicate health, regulating her life without regard to the laws of hygiene, overexciting her brain and her nerves, looking for every possible satisfaction of pride and vanity, fond of flattery and applause, enjoying her intellectual superiority, . . . restless, and conducting with the same diabolical ardor study and pleasure, . . . in short, an acute neuropath."

The history of her reign is well known; the two most interesting points are her conversion and her abdication, the beginning of a second life. Christina never was a believing Lutheran. "I believed nothing," she says in her Life, "of the religion in which I was brought up." She made the acquaintance of the great philosopher Descartes, author of the 'Discours sur la méthode'; but Descartes died four months after his arrival at Stockholm (February 11, 1650). She had been struck by the fact that though he was a

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philosopher, he was also a fervent Catholic. The first Catholic priest with whom she came in contact was the Jesuit Macedo, confessor of the Portuguese embassy. She entered through him into negotiation with the General of the Jesuits and with Cardinal Fabio Chigi, one of the negotiators of the Congress of Münster. She wished to know if the Pope would allow her to make herself Catholic in secret and to remain a Lutheran to her people. The answer was negative. "Then," said she immediately, "I must abdicate." She abdicated in June, 1654, leaving the sceptre to her cousin Charles Gustavus, and left Sweden immediately for Flanders, having placed herself under the protection of Philip IV. of Spain. Before leaving Sweden, she made an arrangement with her successor and the Chambers whereby she was to receive the revenue of several provinces, which she would continue to administer through agents of her own choosing. No sum was fixed; but these revenues had an annual value of about 200,000 rigsdalers of Sweden (a million francs), quite a considerable sum for Sweden; but the style in which Christina lived, and her disorder, threw her into perpetual financial difficulties, which at times became almost inextricable.

Christina made her formal conversion with great solemnity before a Legate of the Pope on the 3d of November, 1655, in the Cathedral of Innsbrück, and left that city for Italy. Her journey was very theatrical, and was a continual festival. She travelled through Trent, Mantua, Ferrara, Bologna, Rimini, Pesaro, Ancona, Loreto, Foligno, Assisi, and arrived in Rome on the 20th of December, 1655, with an enormous suite. A *cavalcata solenne* took place in her honor. On Christmas Day, the Queen received the Communion from the hands of the Pope. A new life was beginning for her, but she could not be contented with feasts, operas, ceremonies. Her mind was too restless, and her ambition too great. She entered into all sorts of schemes, and made plans for the conquest of Naples by the French. She was drawn from the Spanish faction chiefly by Cardinal Azzolino, who had become her favorite, if not her lover. Azzolino was a trimmer, and went from the French side to the Spanish side, and from the Spanish side to the French.

In 1656, Christina made a journey to France, with Monaldeschi, her *grand écuyer*, and Santanelli, her grand chamberlain. The details of this journey are well known through the Memoirs of Madame de Motteville and those of Mlle. de Montpensier. Some letters of the Queen to Azzolino given by M. de Bildt furnish us new details. The drama of Fontainebleau, where Monaldeschi was murdered in the great gallery by the Queen's order, is an event which has excited the imagination of many writers—Alexander Dumas the elder and Browning among them. Of Browning, M. de Bildt says: "I confess that I have not much understood the poem of the latter poet, except that he knew nothing of the historical character of the personages of whom he spoke." Love had nothing to do with the death of Monaldeschi. Christina's action can be explained, but cannot be justified, and will always remain a terrible blot on her memory. Monaldeschi was certainly not a sympathetic character, but Santanelli, his adversary, protected by the Queen, was even less so, and it is not the least reproach that can be made against the Queen that she sacrificed a victim to such a mean personage.

We must refer to M. de Bildt for all the details of the drama, and for the attitude she took after it. His voluminous work is a document of permanent value. To the end of her life, in Rome or on her journeys, in her relations with Sweden, with France, with the Church of Rome, she continued to be the same restless, clever but irrational person. Christina died at the Riario Palace, leaving Azzolino her universal heir. She was buried in the vaults of Saint Peter. Azzolino died the 8th of June in the same year.

Correspondence.

THE UNITED STATES IN SAMOA.

To the Editor of The Nation:

Sir: Please allow me, in your columns, at this critical time, to speak a word for the Samoans.

I have lived in Samoa; I know the people. I also know how hard it is for those who have not lived there to think of these brown, half-clad natives other than as negroes or savages. They are neither. They are as unlike negroes as negroes are unlike the white population of America. Neither are they savages, nor have been, within the memory of man; but they are a civilized and Christian people. All the world knows in what high esteem they were held by Mr. R. L. Stevenson. Lord Pembroke pronounced them the noblest and most lovable race of people he had ever known. They are naturally independent and self-respecting. They are law-abiding and love peace. There can be no better proof of this than the fact that when Mataafa, the great hero of Samoa, their rightful ruler by birth and choice of the people, was brought back from exile during the late King's lifetime, they sought not by a single act to overthrow the existing government. They had never forgotten their rightful King in captivity, and welcomed him back with such joyful demonstrations as have never before been seen in Samoa. But it was as their loved hero they welcomed him, while they continued their allegiance to the King the whites had put over them.

It was not until Malietoa Laupepa died that they crowned Mataafa King. Then was brought forward this miserable seventeen-year-old boy, Tanu, by the missionaries and Chief Justice Chambers. I doubt even if he is a true son of old Malietoa Laupepa, as I never heard of him in all the time I lived in Samoa, and I knew the King and his family. Tanu had no native adherents but those of his own clan, who, by the ancient customs of Samoans, had no choice but to stand by him. They were the same who fought by Mataafa's side in the war of 1888. Our own native family of Vailima were of this clan, and I know their hearts were with Mataafa; and even after the conflict of the forces of Mataafa and Tanu on January 1 of this year, a duel in which the honor of the clan was satisfied, I know how peaceably they would have returned to their smoking villages and rebuilt their houses and replanted their fields.

Mr. Chambers is a Southerner. His attitude towards the Samoans was always that of a master towards negroes. He openly said once, when Land Commissioner in Samoa after the last war, "that three acres of land was enough for any native." I am glad to say that he was promptly told, and that by an American citizen, "that he was not sent to determine how much land was enough for a native, but to whom the land belonged." I was in Samoa when he received his appointment as Chief Justice, and know with what disfavor it was received by the best whites in Samoa. His decision in regard to the kingship was based on a mere quibble and not on basic right and wrong. He founded it upon a protocol to the treaty that Germany had demanded in the Berlin Convention and later, through her consul-general, had withdrawn; a protocol never made known to the Samoans when they accepted the treaty, and about which there has ever been a question of legality.

When Admiral Kautz arrived upon the scene, there was a provisional government, with Mataafa at its head, which the three consuls had agreed to recognize until they could consult with their home governments. Within two days of his arrival, this would-be Dewey overthrew the provisional government, began shelling defenceless villages, and sending troops against the Mataafa in the bush where they had been driven. The blood of every native and white shed after his arrival, meant to keep peace and protect the interest of foreigners, is as much on his head as if he had murdered each one with his own hands.

America and England are in the same position now that Germany was in 1888-'9, when, with arms, we demanded she desist trying to force upon the Samoans a King they did not want. As Germany was wrong and America right in 1888-'9, so are America and England wrong now and Germany right.

Vailele, where the Samoans withstood the attack of the English and American forces on April 1, is the same battlefield where they repulsed the Germans in 1888. The battle of April 1 was the Lexington of Samoa.

"You know the rest. In the books you have read
How the British Regulars fired and fled—
How the farmers gave them ball for ball,
From behind each fence and farmyard wall,
Chasing the red-coats down the lane,
Then crossing the fields to emerge again
Under the trees at the turn of the road,
And only pausing to fire and load."

But, to our lasting shame and dishonor, we were red-coats in that fight.

I am, very respectfully yours,

Katharine Osbourne.

Madeira, April 24, 1899.

WOOD ENGRAVING VS. "PROCESS."

To the Editor of The Nation:

Sir: I am glad to see, in the illustrations of the *Century*, at least, evidence of a returning sense of the value of the pure line in wood-cut illustrations, and dissatisfaction with the process reproduction of drawings in tint, which has been debasing our book illustration so long. Cheapness does not stand for everything in any direction except the alimentary, and not always there, and I doubt if what has been gained in certain qualities of fidelity in reproduction will ever compensate us for the discouraging effect produced on the wood-cutting craft by its so large adoption. Of course this was in a measure inevitable, since there are so many cases in which the cheapness of production is the necessary condition of the illustration being produced; but wherever the artistic quality of the reproduction, especially of works of art, is important, it seems to me that every degree of utilization of "process" is accompanied by a corresponding deterioration in quality.

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Taking the *Century* for April, which is the last I have, and which represents all, or nearly all, the stages of assisted work, it is impossible not to recognize the sterling value of process in such reproductions as the portrait of Admiral Montojo and that of Gen. Greene, but nothing outside of bare necessity makes the portraits of Merritt and Chadwick permissible; while if we take the best of the mixed plates, that of the portrait of Dewey, and compare it, simply as rendering of flesh, and luminous tint, suggesting at least the luminousness of the flesh, with the head by Cole in a previous number, the "Parson's Daughter" after Romney, it will be seen that the difference is radical. The luminousness of the pure line, pure black in immediate contact with pure white, is not to be attained by any graduation of tint which does not give it. The only question, and this is one which only the engraver himself can fully answer, is how far the process basis could be made use of in the production of line work like that of the Cole block. If the process gradation appear at all in the finished work, it seems to me to mean so much loss of quality; if it does not appear, it is hard to see what advantage the use of process has over the former method of working on a photographic reproduction on the block, which is that of the Cole cutting. To my taste, the "Parson's Daughter" is the most exquisite example of pure line in a head that I know of in contemporary work, and if process is going to make such engraving unattainable by lowering the technical education of our future engravers, it will be a misfortune with no adequate compensation.

And, by the way, it is a matter of interest to inquire how the mixed style is going to affect the absurd decision of our Treasury which classes wood blocks as carved wood at 30 per cent. duty, while it permits a stereotype plate, which the engraved process plate is, to come into the United States free of duty. According to the sapient logic of our Treasury, if Mr. Cole can manage to do all his work on a process plate, he can escape the duty which now prevents his sending his large blocks to be printed in America. As he still holds to his purpose of bringing out the large engravings from the old Italian masters of which there was mention in the *Nation* several years ago, this question may be important to him and us.—Yours truly,

W. J. Stillman.

Condercum, W. Bournemouth, England.

GALILEO'S REASONING.

To the Editor of The Nation:

Sir: Galileo endeavored to show by *a priori* reasoning that the velocity of a falling body cannot be proportional to the distance fallen. In my 'History of Physics' I adopt the view that Galileo's argument on this point is illogical. Your reviewer of my history tries to show (p. 317) that Galileo's reasoning is sound, but I cannot accept his position. Galileo says:

"If the velocity with which a body overcomes four yards is double the velocity with which it passed over the first two yards, then the times necessary for these processes must be equal; but four yards can be overcome in the same time as two yards only if there is an instantaneous motion."

To test these assertions, we express Galileo's assumption by the formula:

$$\frac{ds}{dt} = v = as,$$

where a is some *finite* constant (not zero). If it is possible for s to attain a finite value, then we see from this formula that the velocity is *finite*. Therefore, having a finite velocity, the body cannot pass from two yards to four yards *instantaneously*. Hence, Galileo's conclusion does not follow. The reason why the reviewer finds the time for this passage to be zero is because (contrary to Galileo's hypothesis) *he assumes this time to be zero*.

As a matter of fact, the distance s can never attain a finite value. The correct conclusion to be drawn from Galileo's assumption is that the body *can never begin to move*. Since Galileo concludes that instantaneous motion is the result when really there can be no motion at all, his reasoning is fallacious. Florian Cajori.

[Galileo's reasoning (which, by the way, is not, properly speaking, *a priori*) was intended to refute the hypothesis that the velocities of a falling body at different times are proportional to the spaces described from a state of rest. This it did by showing that that hypothesis, conjoined with the indisputable facts that neither the time occupied in falling a finite distance nor the velocity acquired is infinite, constitutes an absurdity—that is to say, leads logically to contradictory results. We gave a conjectural restoration of the complete argument of the youthful Galileo, which in his extreme old age he but imperfectly indicated (*Opere*, 1842-56, vol. xiii., p. 161), and remarked that, so understood, it involved no logical flaw.

It is this assertion that Prof. Cajori disputes. When a disputant says an opponent's argument involves a fault of logic, it is his duty to point out clearly just wherein that fault consists. Prof. Cajori does not do this when he says that the reason we find the time to be zero is because we assume the time to be zero, for we made no such initial assumption, but only proved it must be so according to the hypothesis, if the whole time of fall is not infinite.

In that proof Prof. Cajori, it seems, can find no flaw. But he offers two arguments to show that such flaw there must be. The first of these consists in showing that the hypothesis leads to a conclusion contrary to that which Galileo deduces from it. This, however, would prove Galileo's reasoning wrong only on the assumption that the hypothesis is not one of those from which contradictory conclusions can be correctly deduced; that is, it shows that Galileo's *reasoning* is wrong only in case Galileo's *conclusion* that the hypothesis is absurd is wrong. Thus, Prof. Cajori's first argument is a *petitio principii*.

His other argument is, that Galileo's reasoning must be fallacious because quite a different absurdity can be deduced from the hypothesis. This would be good reasoning only if an absurd hypothesis could lead to but a single absurd consequence. Now, this is never the case.

Every mathematician knows that the solution of the differential equation

$$\frac{ds}{dt} = as$$

is $s = Ce^{at}$. In order that s and t should both be zero together, C must be infinitesimal. Then, for a finite value of s, either a or t must be infinite. That is, either the acquired velocity or the time of fall must be infinite. Galileo's argument first adduces the fact that the time is finite, and on that assumption concludes that the hypothesis would involve an infinite acquired velocity, which is absurd. Prof. Cajori says this argument is illogical, because the true logical procedure is first to adduce the fact that the acquired velocity is finite, and on that assumption to show that the time of fall is infinite, which is absurd. The truth is, that these two arguments entirely agree and support one another, and must stand or fall together; so that Prof. Cajori's second argument only goes to show that Galileo's reasoning is correct, while his first argument in no degree impugns it.

We must not be understood as acknowledging the logical accuracy of Prof. Cajori's remarks in points which, for brevity's sake, we leave unnoticed.—Ed. Nation.]

Notes.

Small, Maynard & Company, Boston, announce that Mr. Dunne's new book, 'Mr. Dooley: In the Hearts of his Countrymen,' will be published by them next September, and 'The Dreyfus Case,' compactly presented by Richard W. Hale, a lawyer of Boston.

Lee & Shepard, Boston, announce for the early fall 'For Love's Sweet Sake: Selected Poems of Love in All Moods,' edited by G. Hembert Westley; and 'Camping on the St. Lawrence; or, On the Trail of the Early Discoverers,' a boy's book, by Everett T. Tomlinson.

Drexel Biddle, Philadelphia, has in press Ouida's 'La Strega'; a translation of Maupassant's 'Strong as Death,' by Teofilo E. Comba; 'An Atlantic Tragedy,' by W. Clark Russell; and 'Arctic Romances,' by Albert White Vorse, a member of Lieut. Peary's expedition in 1892.

Additional announcements from D. Appleton & Co. are 'A History of the American Nation,' by Prof. A. C. McLaughlin—the first volume in the new "Twentieth Century Series"; 'A History of Bohemian Literature,' by Count Lützow, in the "Literature of the World Series"; and 'Idylls of the Sea,' by F. T. Bullen.

'A Princess of Vascovy,' by John Oxenham, will be published by G. W. Dillingham Co.

Mr. J. C. L. Clark's 'Two Summer Island Papers,' in preparation by C. de Hasbrouck, Boston, will contain sixteen pictures from photographs and old prints, and an historical map.

Lawrence & Bullen, London, who recently published 'From Cromwell to Wellington,' are about to issue a companion volume, 'From Howard to Nelson: Twelve Sailors.' The general editor is Prof. J. Knox Laughton, assisted by Vice-Admiral Sir

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Frederick G. D. Bedford, K.C.B., Captain Montagu Burrows, R. N., Admiral Sir Edward Fremantle, K.C.B., Admiral Sir R. Vesey Hamilton, G.C.B., and other commanders of long and varied experience.

What the procession of alumni—plus the invisible spectrum of the absent and departed—is to a college at its commencement, the file of authors is to a publishing-house of long standing and a just pride in its function and history. To show this file is worth a book, has been the thought of a Boston house, and the result is one of the most attractive products of the Riverside Press—'A Catalogue of Authors whose Works are Published by Houghton, Mifflin & Co. Prefaced by a sketch of the firm, and followed by lists of the several libraries, series, and periodicals. With some account of the origin and character of these literary enterprises.' This full title-page leaves room for little further description of the contents; but it should be said that a brief biographical sketch of each author precedes the list of his works and editions emanating from the firm in question, so that the catalogue has on this side the value of a book of reference for foreign as well as American writers. There is, besides, an index to the publications; and Hawthorne and the five contemporary poets whose works are exclusively controlled by Houghton, Mifflin & Co. (and who yet await their peers in succession) are well portrayed in an etched frontispiece.

On April 23 Geheimer Commerzienrath Adolf Kroener of Stuttgart, Germany, completed the fortieth year of his activity as publisher in connection with the Union Deutsche Verlagsanstalt, and as the present head of the famous house of Cotta. The living authors whose works have been issued by him—Hermann Sudermann, Ludwig Fulda, Adolf Wilbrandt, Paul Heyse, Hermann Lingg, Wilhelm Hertz, Otto Braun, E. P. Evans, F. Jodl, Sigmund Riezler, Richard Weltrich, and many others—celebrated this anniversary by presenting him with a "Gedenkbuch," consisting of sheets of heavy paper of uniform size and superior quality, on which each author wrote the expression of his personal sentiments in a manner suitable to the occasion, and usually in poetic form. The folio volume, composed of these autographic productions elegantly bound, possesses a unique and highly interesting character, inasmuch as it contains contributions by many of the most distinguished literary men and scholars of Germany. It is also a memorial which Herr Kroener, who for two-score years has been the warm friend and wise counsellor of German writers and an efficient promoter of German letters, richly deserves.

In 1659 J. G. Cotta, whose ancestors were Italian, and had migrated to Germany early in the fourteenth century, married the widow of the academic bookseller, Philip Brunn of Tübingen. The bookstore which his wife brought in dower now became the "J. G. Cotta'sche Buchhandlung," which, however, did not begin to rank high as a publishing house until 1787, under the direction of his great-grandson, Johann Friedrich Cotta, who stood in intimate relations of friendship to Herder, Goethe, Schiller, Jean Paul Richter, Wieland, Tieck, Voss, Zschokke, Fichte, Hegel, Schelling, Alexander and Wilhelm von Humboldt, and nearly all the most illustrious Germans of his time. This enlightened and genial spirit became traditional in the Cotta establishment, and has always characterized its intercourse with the authors whose works it has published, and who are nearly all representative men in literature, art, politics, finance, political economy, history, biography, poetry, philosophy, and theology. It has issued numerous periodicals devoted, for the most part, to belles-lettres or to special departments of science. On the death of Karl Cotta, in 1888, the business, with the right of retaining the name of the firm, was purchased by Kroener, who had, in fact, held it by lease since 1879. Under his direction it has preserved its reputation, and even enlarged its sphere, and will doubtless exert as beneficent an influence in the twentieth as it has exerted in the nineteenth century.

A monumental labor in the cause of peace, authorized by Congress three years ago, is concluded, with good omen, on the eve of the Czar's Disarmament Congress. We refer to the 'History and Digest of the International Arbitrations to which the United States has been a party,' in six stout volumes, paged continuously, of which the fifth is composed of appendices and an index, and the sixth wholly of maps, though maps are interspersed in volumes i.-iv. This task was confided to Prof. John Bassett Moore of Columbia University, late Assistant Secretary of State, who may take a just satisfaction in it, from any point of view. The appendices give the text of the treaties relating to the respective arbitrations, together with "historical and legal notes on other international arbitrations, ancient and modern, and on the domestic commissions of the United States for the adjustment of international claims." The French indemnity, the Danish, Neapolitan, Peruvian, Brazilian, and Chinese, the Florida claims and the *Alabama* claims, are some of the heads of this portion; and the last section is "Plans for Permanent Arbitration." This invaluable work of reference is certain to play a useful part in promoting the federation of the world.

'The War of the Future' is the title of the much discussed work of Bloch which is generally credited with having exercised such marked and potent influence on the Czar in his propaganda for the Peace Conference. The work in question is such a complete thesaurus of data and discussion of the necessary character and consequences of the future war, in view of the phenomenal development in war equipments and technic, that European critics who contest Bloch's proposals fully acknowledge the exceptional value of his collection of materials. A German translation of the series is now in progress, under the title of 'Der Krieg,' to appear in six volumes, of which the first, second, and last have been issued. As these proportions will prevent the general circulation of the work, the Munich committee organized to agitate in favor of the Peace Conference has prepared a brief summary, covering seventy pages, and sold at the nominal price of sixty pfennigs. It is published by the house of Vita. The preface declares that this abstract is published "to enable every one intelligently and on the basis of the leading facts to understand the problem involved."

With its thirty-sixth annual issue the 'Statesman's Year-book' (Macmillan) makes an irresistible bid for this market by prefixing a special section for the United States prepared by Carroll D. Wright. The matter here most intelligently condensed and arranged and indexed is a statistical exhibition of the government of our country, in all its branches; of the natural industry and growth, finances, education, labor conditions and legislation, parties and elections; of municipalities, with a novel and valuable table of city population, revenue, debt, valuation, tax-rate, names of mayors and city clerks. The personnel of the Federal Administration and of the consular service is also recorded, and in many more ways than we can enumerate this compilation will prove a remarkably convenient handbook. Hawaii and Porto Rico, Cuba and the Philippines not less, are similarly described as American territory, with maps. In the foreign portion of the 'Year-book' are timely maps of Newfoundland (with reference to the fisheries dispute with France); Africa, with Rhodes's wedge betwixt east and west Continental colonies or "spheres"; and Hong Kong, with its recent aggrandizement on the mainland.

The French Revolution has been studied chiefly as a grand political tragedy. Its social aspects have not received their share of scholarly attention, and so it is practically an unworked field which M. André Lichtenberger has investigated in his 'Le Socialisme et la Révolution française' (Paris: Alcan). Last year M. Espinas published certain selected lectures, delivered at the University of Paris, on the same subject, but they were merely an argument against socialism, based upon a misconception of the Revolution as one long scene of disorder and ruin, a horrible example of the pass to which socialistic theories may hurry a great state. M. Lichtenberger has approached his task under the auspices of a better historical method. His previous work, on 'Le Socialisme au XVIIIe Siècle,' had been favorably criticised. In his new volume he finds that the Revolution (particularly the latter part of 1793) is an epoch in the development of socialism, whose theories, which had usually been put forth by the philosophers, then first found their way into the speeches of politicians. Moreover, the line of social cleavage ran no longer between the privileged and the unprivileged, but between the rich and the poor. This is all that socialism owes to the Revolution, thinks M. Lichtenberger, for the people in 1789, judging from their *cahiers*, had no socialistic aspirations, and even the Jacobin leaders took only the most timid steps towards social reorganization, although their oratory glowed with a philosophic hatred of inequality.

The Boston Book Co. has put out as its sixth 'Bulletin of Bibliography Pamphets" the 'Children's Reading-List on Animals,' compiled by the Pratt Institute Free Library of Brooklyn, with the chief mammals in view. Alice's "Walrus and the Carpenter" finds a place with Wordsworth's dog poem, "Fidelity," Harris's Bre'r Rabbit, Don Quixote's Rosinante, Byron's Mazeppa, Kipling's "How the Camel got his Hump," and much genuine natural history, from Darwin to Hornaday.

Two bulletins just issued from the office of the Register of Copyrights at Washington possess a wide interest. The first is the present Copyright Law of the United States, annotated and indexed by Mr. Solberg, together with lists of countries with which we have copyright relations and of Congressional acts regarding copyright from 1790 to 1897 inclusive. The second is "Directions for Securing Copyrights," with a useful list of articles *not* subject to copyright protection. A note states that the weekly catalogue of copyright entries is distributed by

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the Treasury Department, and may be subscribed for at five dollars a year, through the nearest collector of customs.

The April issue of the *Pennsylvania Magazine of History and Biography* is noticeably rich in Frankliniana. The opening paper, by John W. Jordan, exhibits Franklin improving his opportunities in England in 1758, as a family genealogist, and is illustrated by numerous highly interesting facsimiles. Much information is here given supplementary to that contained in the Autobiography, and which deserves a place in any new edition of that classic. There is a true Franklinian flavor in a letter from a cousin, Mary Fisher, who died a few months later. The Folger pedigree is recorded among the rest. The frontispiece to this number is a valuable pen-portrait of Franklin, by Benjamin West.

John J. Boyle's seated statue of Franklin for the front of the Philadelphia post-office is the most interesting plate in the *Artist* for April (New York: Truslove, Hanson & Comba). The view selected, though said not to be the best, implies a genuine work of art.

The puzzling question how far difference of race or nationality may affect the competency of the literary critic is discussed by Dr. Marcou in his essay, "Are French Poets Poetic?" in the last number of *Publications* of the Modern Language Association of America; and now M. de Wyzewa raises it in his critique of the works of Conrad Ferdinand Meyer (in the *Revue des Deux Mondes* for April 15), which is surprisingly at variance with the well-nigh unanimous judgment of German readers and critics. On some points he is doubtless in error, as when, in speaking of C. F. Meyer's style, he considers the use of the pleonastic negation a barbarism due to French influence; but some other, more important, criticisms are just, *from the French point of view*, and valuable, as leading to a less biassed appreciation of the eminent Swiss poet and novelist. It cannot be said of M. de Wyzewa that he lacks what Mr. Saintsbury calls the essence of criticism, viz., the ability "to appreciate what you don't like." Byron, Heine, Emerson, Tennyson, we learn from Mr. Marcou, did lack this faculty, at least in respect of French poetry—but they were only dilettanti in criticism.

Dokumente der Frauen is the title of a new monthly published at Vienna (Magdalenenstrasse 12), whose purpose is to make known the actual facts pertaining to the life conditions of the various groups of wage-earning women, more especially in Austria. It appears from the census of 1890 that of nine million women above the age of ten, in that country, six and one-quarter millions were earning an independent livelihood; the proportion of women to men of the wage-earning class being 79 per cent., against 39 in Germany, 26 in England, and 15 in this country. It is no wonder that under such circumstances the idea should have arisen among the more fortunate of the sex to seek the relief of misery by giving greater publicity to its existence.

The Imperial expansion of Great Britain is having one unexpected and undesirable result. It is depleting the country of a valuable and energetic section of its manhood, while it leaves large numbers of women unprovided for. In twenty years the surplus of women over men in the United Kingdom has increased from a quarter of a million to a million and a quarter. The natural remedy for this evil is suggested by the fact that women are greatly needed in the newly settled districts of the Empire. These sons of poor clergymen, lawyers, doctors, military and naval officers, who are going in increasing numbers every year, need women of their own class to make homes for them. But hitherto it has been held to be practically impossible for ladies to face successfully the conditions which prevail in the outskirts of civilization. To meet this difficulty, it is proposed in the London *Times*, presumably by its colonial editor, Miss Flora L. Shaw, to establish a "training-home for lady colonists," in connection with one of the Government experimental farms in the prairies of the Northwest Territories of Canada. "Dairying, gardening, poultry-rearing, bee-keeping, breadmaking, cooking, washing, and other household arts would form part of the course." While it is possible that in some instances women thus instructed may purchase and work land for themselves, it is believed that in the majority of cases "they will, in the first instance, work in coöperation with their farmer brothers on a system of mutual profit." It is hoped that the Canadian Government will favor the scheme, which, if successful, will probably be aided by private subscriptions and endowments.

Señor Navarro Reverter, who, as Minister of Finance, framed the budgets of 1896 and 1897, comes forward as critic, and gives a forecast of what is essential to restore the credit of Spain. The most weighty circumstance is the extraordinary increase in the interest charge on the debt. Before the war, a nominal capital of 6,688,000,000 pesetas paid interest to the amount of 311,500,000 pesetas. The debts contracted during the war and the assumed debts of the colonies were 5,000,000,000 pesetas, but draw an annual interest of 334,340,000 pesetas. Nearly three-fourths of the entire annual income of Spain is swallowed up by this interest, leaving nothing for reducing the capital of the debt, and an insufficient sum to meet the running expenses of a costly and not over-honest administration. The remedy suggested by Señor Reverter is characteristic: the bond-holder must be mulcted. As the debt cannot be paid, it must be scaled, and as the rate of interest is usurious, it must be reduced. The taxpayer must be squeezed and his charges increased.

At Oxford a public lecture has just been delivered by Professor Earle on Alfred's jewel preserved there in Ashmole's Museum, and found in Somersetshire near the eyot of Athelney, where Alfred "burnt the cakes" and subsequently founded a monastery. This jewel consists in the archaic figure of a saint done in colored enamel. This enamel, the lecturer said, was not of Saxon workmanship, and he opined that the figure might be one of the gifts sent from Rome or Constantinople to Alfred. The figure is seated on a sort of throne and holds two palms. It is encased in a setting of gold filigree-work which ends downward in a carefully wrought boar's head. A disc of crystal fronts the seated saint. The whole is about two inches in height. The setting bears witness to the skill in the goldsmith's craft encouraged by Alfred in Wessex. The mouth of the boar's head at the bottom of the whole jewel evidently implies some dowel by which it was attached. Various suppositions have been made as to the use of the jewel and its appendages. Prof. Earle mentioned several, and inclined finally to dwell upon the notion that the jewel formed the central decoration, rising up just at the middle of the forehead, in the rim of Alfred's helmet, used, not in battle, but as a crown on state occasions. The boar's head figures frequently as the characteristic decoration of the helmet (cf. Beowulf vv. 303, 1112, 1286, and 1454). The lecturer then spoke of two other Saxon jewels familiar to Alfred's age and still preserved, the ring of Ealstan, Bishop of Sherborne, through the reigns of Alfred's grandfather, father, and two elder brothers, and the ring of Elswitha, Alfred's Queen, now in the British Museum.

It has all along been supposed that the Codex Vaticanus, the leading Biblical manuscript extant, was of Egyptian origin, but practically conclusive evidence of it has not been furnished until recently. This is found in a thoroughly scholarly study by Alfred Rahlfs, printed in the *Nachrichten* of the Göttingen Gesellschaft der Wissenschaften (1899, Heft I.), and entitled "Alter und Heimath der vaticanischen Bibelhandschrift." The mode of investigation is by comparison with the famous Festival Letter, No. 39, of Athanasius, which, in the order in which the Old Testament books are given, presents features found in common only in the Vaticanus and not shared by the Sinaiticus, Alexandrinus, or other leading Bible manuscripts. This is true both of the Canonical and the Apocryphal books. Only in one respect is there a disagreement between the Codex and the letter of Athanasius; but for this Rahlfs offers a satisfactory explanation, the point at issue being the position assigned to Judith next to Esther. In the case of the New Testament, too, this same agreement is found—all the more noteworthy in the case of Hebrews, which is here placed ahead of the Pauline writings. Rahlfs is convinced that the Vaticanus is dependent on Athanasius, and not vice versa; and as the letter in question was written in 367, the Codex itself must be younger. These are the first data at hand for settling the age of the latter work, although it has generally been assigned to the fourth century.

—The *Atlantic* for May contains the seventh instalment of Prince Kropotkin's "Autobiography of a Revolutionist." In this he gives an account of Nihilism, saying that "the movement is wholly misunderstood in Western Europe." It had nothing to do with terrorism, or republicanism, or assassination, but should be regarded as a philosophical movement directed against "the conventional lies of civilized mankind." The Nihilist broke with the superstitions of his fathers, and was a positivist, an agnostic, a Spencerian evolutionist, or a scientific materialist; while never attacking genuine religious belief, he fought against hypocrisy. He objected, especially, to all social hypocrisies. A Nihilist, when he met a person in the street who was indifferent to him, remained outwardly indifferent; he smiled only on meeting those whose approach made him glad. "All those forms of outward politeness which are mere hypocrisy were equally repugnant to him, and he assumed a certain external roughness as a protest against the smooth amiability of his fathers." He objected to sentimentality, and also to domestic tyranny; so that sons became Nihilists while fathers remained of the old faith. Carlyle

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and Thoreau in their respective spheres, led movements which Russian Nihilists might have approved in some respects, though apparently they had never heard of either philosopher. Among the things that the Nihilist disliked was "continual talk about beauty, the ideal, art for art's sake, æsthetics"; one of his assertions being that "a pair of boots is more important than all your refined talk about Shakspere." This leads us back to politics through the door of socialism, for the reason why the Nihilist so disliked æsthetics seems to have been because art and literature were among the pleasures of the luxurious classes who lived on the labor of those who went barefoot.

—In *Scribner's* the "Letters of Robert Louis Stevenson," edited by Sidney Colvin, grow more interesting than heretofore. The current instalment carries Mr. Stevenson to California and gives a vivid picture of the man. The American lady whom he was afterwards to marry returned with her children to California in the autumn of 1878. He determined to follow. Asking for no supplies from home, but resolved to test his power of self-support by means of literature, he made the voyage in the steerage, and afterwards crossed the continent in an emigrant-train. He arrived at his destination with his health shaken, and later on broke down altogether. His life was saved by his future wife and the physician to whom a characteristic letter of thanks is here printed. Until his strength gave out, he led a life of great frugality, "amounting to self-imposed penury," and his letters reflect the misery and poverty which he suffered. But they reflect also the indomitable courage and determination of a man who throughout the greater part of his life faced a rapidly approaching fate with a smiling front. Almost every one remembers some book of Stevenson's (his writing was more multifarious than that of most men) the reading of which marked an epoch in his life. To one, 'Dr. Jekyll and Mr. Hyde' is a most illuminating allegory; to another, the 'New Arabian Nights' is a memorable imaginative feat; to others, 'David Balfour' and 'Treasure Island' are never-to-be-forgotten stories of adventure. But to a critic in search of the original, singular, individual thing in his writing, the curious dominant note of death in life must constantly recur—not the *memento mori* of the moralist, but the ever-present shadow of the grave, ready to open and welcome him to an eternal rest, from which, with all his love of life, he does not flinch. To enjoy life as keenly as Stevenson did, with death at one's elbow, and yet to think of death as one's friend, may give a sense of romantic exaltation, such as certainly seems to show itself in these letters. "But death is no bad friend; a few aches and gasps, and we are done; like the truant-child, I am beginning to grow weary and timid in this big jostling city, and could run to my nurse, even though she should have to whip me before putting me to bed." This is the voice of the man whose strange face is preserved for posterity in Sargent's portrait, and whose writing, to our mind, is at its best when it deals with topics that to most of us are only to be shunned.

—The *Century* for May makes the unexpected announcement that it is getting to the end of its Spanish war series. In the current number it felicitates itself on being able to offer to its readers "The Climax" of it—in other words, some sixty-eight pages called "The Story of the Captains"—personal narratives of the naval engagement near Santiago July 3, 1898, by nine officers of the American fleet. To these should be added "A Note on Cervera's Strategy," by Capt. Clark of the *Oregon*, in which the latter maintains the opinion that, assuming that the Spanish Admiral "had to come out," he would have done better to come out of a dark night than by day. This opinion is, we believe, widely shared by naval experts. The editor of the magazine promises an absolutely final *bonne bouche* in "a few papers, of a special character." And so this great war series passes out of sight, carrying with it into the belly of devouring time the captains and the shouting. Was it overdone? Did it verge on comic opera? Were there too many photographs and personal narratives in proportion to the casualties on the victorious side? "Intercivic Humor," by Tudor Jenks, is an account of that species of newspaper humor which flourished twenty-five years ago much more than it does now, and which consisted of gibes invented in one city, say Chicago, at the expense of another, say St. Louis. The motive of it might be rivalry or mere malice, or a fitting editorial pride, but it always seemed very American, though no doubt jokes of this sort were made before Columbus was born. Like all jokes involving a sense of personal superiority on the side of the inventor or teller, they are often less amusing in print than when repeated by word of mouth. We miss one or two invented at the expense of Boston—as that "Boston is not a place, but a state of mind," and the story of the Bostonian over whose admission to Heaven St. Peter hesitates, finally saying, "Well, you may go in—but you won't like it." Mrs. James T. Fields's illustrated article on Charles and Mary Cowden Clarke ("Two Lovers of Literature and Art") should not be overlooked.

—In *Harper's*, Henry Cabot Lodge's "Spanish-American War" holds the place of honor. What seems to have attracted most general attention in this chapter is his philosophical reflections on the causes of what he refers to as "a vast crop of delays, blunders, and, what was far worse, of needless suffering, disease, and death, to the brave men in the field." The common way of explaining these is to attribute them to Alger, McKinley, Eagan, Corbin, and Shafter; but, in the eyes of the Massachusetts historian, only superficial people such as edit newspapers will be satisfied with an explanation so shallow. He plunges to the bottom—behind the "shows of things," as Bacon would have said—and brings up the following great thought: "The fudamental fact was, that the chief, predominant cause of all the failures, blunders, and needless suffering was a thoroughly bad system of military administration." Two other propositions follow which are also noticeable: "An inferior man can do well with a good system, better than a superior man with a bad system," and "The men of genius, the Pitts, the Carnots, and the Stantons, . . . are very rare." Finally, "To-day the system stands guilty of the blunders, delays, and needless sufferings and deaths of the war," and, oh, shame! "Reforms are resisted by patriots who have so little faith in the republic that they think an army of 100,000 men puts it in danger." These pregnant sentences dispose of the matter, and dispense us from the stupid and profitless inquiry, in which so many are engaged, into the question of human responsibility for the things complained of—blunders, disease, and needless deaths. Who was to blame for the bad beef? The system. How did McKinley happen to appoint Alger? It was owing to the system. How do you account for Shafter, Corbin, and Eagan? The system stands convicted of them. This view is all the fashion with latter-day historians, but Mr. Lodge outdoes his predecessors, and may claim a place to-day at the head of the school. Curiously enough, his Massachusetts critics say that the system stands guilty, too, of Lodge; that is to say, that, so far as human will and the desire of the electorate go, Massachusetts is opposed to Lodge, but the system, working with the blind force of a machine, keeps him firmly on top of them. No wonder he is a fatalist. Julian Ralph has a readable illustrated article on "Keeping House in London," in which he discusses the question of the comparative cost of life there and here. Service and rent are admitted by everybody to be higher here, and the general verdict would probably be that "money goes further" to-day in England than in America—at least we have never heard of people coming to live in New York for the sake of economy. But when we go into the details of the cost of housekeeping, so much depends on the individual standard and habits of the housekeeper that there is room for much argument.

—Volumes iv. and v. of the Oxford English Dictionary (New York: Henry Frowde) advance together in the April quarterly double issue; Mr. Bradley carrying his G to *Grass-cloth*, and Dr. Murray his H to *Horizontal*. In the one case, *get*, with seven or eight pages, and *give*, with eight or nine, are the weightiest items, both being words of Scandinavian origin or influence. Noticeable here is that while the perfect *have got* for 'have,' 'possess,' is as old as Shakspere in the "Merchant of Venice," *have got to* in the sense of 'to have to,' 'to be obliged to,' is of recent use, in literature at least, and the earliest citation is from Ruskin in 'Fors Clavigera.' Our *get there* has found a foothold in England. Under *get over*, only transitive uses are cited, but lovers of Bewick will recall his vignette of a tombstone with the cheerful inscription, "Good times, and bad times, and all times get over." The Gallicism *give on* (as, a window upon a park) was adventured by Theodore Hook in 1840. While the rubric *givcable* retains the *e* of the verb, the only quotation is of *givable*, and usage in analogous cases appears likely to remain fluctuating. So with *gibber*, in which soft *g* is given precedence of hard, while *gibberish* is allowed the hard only—the latter word being of earlier occurrence, and the former perhaps uniting two parallel formations. Our *gerrymander* is often erroneously spelt "jerrymander" in England, and perhaps even more commonly thus mispronounced. Caxton gave us the *h* in *ghost*, which became the established spelling in 1590. "Gipsy" is now the prevalent spelling of this protean word. The first vowel of *glacial* is preferably long, with *c* sounding *sh* in either case, however; in *glacier* the short *a* predominates, when *c* sounds *s*. Obscure is the derivation of *ghetto* (perhaps *borghetto*), and of *girl*, in connection with which Mr. Bradley remarks that "*boy, lad, lass*, and the numerous synonyms in the modern Scandinavian languages, are all of difficult etymology;

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probably most of them arose as jocular transferred uses of words that had originally a different meaning." *Glamour*, introduced into the literary language by Scott, is a corrupt form of *grammar*, as will be explained hereafter. Carlyle invented *gigman*, the type of respectability, referring to testimony given at Thurtell's trial. Mr. Bradley goes to the *Times* for its contemporary report, which differs a little, but not materially.

—By humorous-historic or honorary commercial association, *Gladstone* denotes a portmanteau, a carriage, and a cheap French claret. The citations under *Gladstonian* show no bias on the part of the associate editor, and Dr. Murray is equally undemonstrative in defining *Home Rule*. But he cannot refrain, in the note prefaced to his portion, from this "little dig" in another field of controversy: "The article *honorificabilitudinity* may be usefully consulted by Baconmaniacs, who have 'discovered' that the long word (which was coaxed many centuries earlier into a Latin dactylic hexameter, 'Plenus honorificabilitudinitatibus esto!') was invented by Bacon and inserted in *Love's Labour's Lost* (v. i., 44) as an elaborate anagram recording his authorship of Shakspere's plays!" *Hold* is Dr. Murray's longest article. One of the most curious is *hodden*, a coarse woollen handmade cloth, of any color. Ramsay, in 1724, clad his shepherds in grey hodden, or, by poetic inversion, "hodden grey." Burns imitated him, and the combination became a stock phrase. Scott hyphened it, and the ignorant world at large inferred that *hodden* qualified *grey*, and that the compound meant color only. Longfellow, Whittier, and Christina Rossetti fell into the pit. *Hogmanay*, the Scotch designation of the last day of the year ("Cake-day"), its oatmeal-cake gift, and the begging cry for it, apparently came from the highly analogous French word and custom called *aguillanneuf*. Why *hogshead* was so compounded is uncertain, but in passing over into Scandinavia and Germany the *hog* suffered a transmigration into *ox; hoguette* is the Old French adaptation of our English word. *Hog*, English slang for a shilling, is attributed to the United States in the sense of a dime, but without an indication that it is obsolete if not beyond living memory. There is a suggestion that *to go the whole hog* remounts to Cowper, but Galt in 1830, and Haliburton in 1837-40, first firmly led the way. Our plain *honor* is encountered beside *honour* abundantly till the seventeenth century, and is twice as frequent as *honour* in the Shakspere Folio of 1623. *Honor bright* is traceable to Tom Moore in 1819. Dr. Murray does not overlook, under *hollow*, Lowell's "A marciful Providunce fashioned us holler." The dialectic adjective *hoddy*, "in good health and spirits," recalls the Sea Island negro *huddy*, a form of greeting which purists pronounced *howdy* (as if how-do?), perhaps by a false etymology. "Tell my Jesus huddy O," "Bro' Quash sen' heap o' howdy," are two examples recorded by the late Prof. W. F. Allen in 'Slave Songs of the United States.'

GREEK AND LATIN SYNTAX.

Grammaire Comparée du Grec et du Latin: Syntaxe. Par Othon Riemann et Henri Goelzer. Paris: Armand Colin & Cie. 1899.

Riemann, who died August 16, 1891, of the effects of a fall from the Morgenberg, left behind him the name of a good grammarian, an honor much coveted by scholars, and seldom conceded by those whose opinion is worth having. He made his début with an excellent monograph on the language of Livy, and followed up his success by a number of studies in the domain of Latin grammar. In Greek, also, he showed a praiseworthy activity, chiefly, however, in connection with translations and adaptations of German work; but his personal contributions attracted attention and extorted admiration even on the right bank of the Rhine. Goelzer made his bow to the learned public with a treatise on the Latinity of St. Jerome, and is, as Riemann was, a *maître de conférences* at the École Normale Supérieure. The two scholars had long been collaborators, and Riemann's notes enter into the fabric that bears their joint names.

As a friendly sponsor of the book has said in advance of criticism, the title is a misnomer. The book is a *parallel* syntax, not a comparative syntax, and does not escape the dangers of parallel syntax. Some wresting of the phenomena is almost always necessary in order to bring about the parallel. The same function may be performed in entirely different ways, not only in different languages but in the same language. *That* and *who* both serve as relatives, but the genesis is different, and comparative syntax has to do with genesis, and Windisch speaks harshly of those who confound Greek and Latin relatives. The cases are on especially slippery ground. Then the silences of language are as significant as the utterances. The idiomatic absence of the relative in English, the lack of the article in Latin, mean more than pages of parallel constructions. It is true that our authors do not ignore the work that has been done in comparative syntax, and the results of that new science (not always certain) are brought to bear (not always successfully) on the explanation of the phenomena; but there is too much parallelism of Kühner the Latin grammarian with Kühner the Greek grammarian for those who do not admire Kühner unreservedly.

Of course, outside of Kühner and Madvig there are school-books enough prepared for both Latin and Greek by respectable scholars, and parallel syntaxes have been brought out before Riemann and Goelzer, some of them ludicrous performances; but the work under consideration is by far the most elaborate. It is the result of years of labor, both in the Latin domain and in the Greek, and deserves and will repay respectful study. At the same time (in spite of the Greek work they have done) Riemann and Goelzer are predominantly Latinists, and the book is of unequal value on the Greek and on the Latin side. It is true that Latin studies have of late years developed a wonderful activity, due in large measure to the impulse of Wölfflin and to the pressure of the great Latin Thesaurus, the first article of which, the work of an American scholar, has already seen the light. It is also true that the *Archiv* makes the results of these studies much more accessible. The Greek syntactician has to go further afield in search of monographs, and often finds it cheaper to gather his material himself. Then, Latin has not lost its hold on real life, and though Latin versification and Latin prose composition cannot be said to flourish, and though the whole official power of the German Empire is employed to flatten and cheapen all that pertains to the formal mastery of the classic tongues, still a knowledge of Latin has its practical side, and the handling of it in the grammars shows that the tradition of grammar as the art of writing correctly is maintained. Students are warned against certain constructions as so many evil communications. Cicero's *hoc facito, hoc ne feceris* is much more common than the corresponding Greek injunction. Hence the Latin part of Riemann and Goelzer swarms with *peu correct* and *incorrection*, whereas Greek prose is for the most part left to its unabashed naughtiness. True, the languages themselves are partly responsible. Latin is a language of conventionalities, of social observances, so to speak. It is a game which has to be played according to rules. It is an art, like fencing, like riding, like swimming. A Roman spoke Latin as he played ball, sometimes as he played dice. Cicero cheats, has always cheated, but it was very long before anybody dared expose his little game. Nowadays, however, the youngest Latinist does not hesitate to point out Cicero's misplays, and to show how he undertakes to correct Fortune like a very dice-cogger. Indeed, it is to be feared that in time he will be sent to keep company with poor Xenophon, the retired Attic bee, and that the sole merit that Mommsen found in him will be cancelled. Ciceronian Latin is no longer a phrase to conjure with.

This traditional Antibarbarus vigilance has been enhanced by historical studies. Author after author has been dissected and the facts carefully sorted. Usage after usage has been pursued throughout the centuries, and there is always a certain subconsciousness of moral delinquency in every syntactical aberration to quicken the senses of the student. Latin becomes a pathological museum, and Riemann and Goelzer abound in specimens. When we come to the question what evil communications have corrupted good manners in this or that case, we find that our authors are often unable to decide whether the Roman culprit has been playing with vulgar boys of the neighborhood or with naughty Greeklings, and, in conformity with recent tendencies, the vulgar boys are made to bear a large part of the blame.

In Greek our authors do not show the same vigilance or, at any rate, the same sensitiveness. The men who do not lump *priusquam* and *antequam* lump ἐπεί and ἐπειδή. Meticulous Grecians would not have constructed a paradigm with εἶπον αὐτὰν ἀποθνῄσκειν. εἶπον with the infinitive is not a mortal sin like the φησὶν ὅτι of which a popular Greek Composition is greatly guilty; but εἶπον with the infinitive is, after all, exceptional, and a sensitive Hellenist would not have used it in a paradigm, just as he would prefer δεῖν to χρῆναι with Demosthenes rather than χρῆναι to δεῖν with Thucydides. There is too much of the obsolete ellipsis business, ellipsis of δός, ellipsis of δεινόν, ellipsis of a verb of hindering. We go back to the days of Lambertus Bos. δώσω is set down in one place as a possible aorist subjunctive, but, as a prominent Grecian recently professed faith in μεθέψωμαι, one must be indulgent. πολύ is said to be used sometimes instead of πολλῷ. It is a very formidable rival, as might have been learned from Joost. The equivalence of διά with accusative and διά with genitive is supported by a traditional example, which, rightly interpreted, fails to sustain the point. The Latin reflexive is treated in conformity with

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Riemann's studies in Livy, which, according to Goelzer, show "the results that may be reached by grammatical method applied with rigor as well as delicacy"; but Dyroff's elaborate monograph on the Greek reflexive, though contained in Schanz's series and cited in Goelzer's Introduction, has not been used to the same extent as Riemann's treatise. The latest sweet thing on *licet*, which we owe to the industry of a young American scholar, finds a place in the 'Syntaxe Comparée,' while important German studies in Greek are neglected.

French authorities are quoted freely, and it is well; but perhaps too much reverence has been shown to the teachings of Charles Thurot and his 'Notes autographiées.' The nomenclature employed by Thurot, his *génitif épithète* and *génitif attributif*, seems to be purely arbitrary, and some of his recalcitrancies are amusing. Thus he maintained that the difference in the so-called kind of time, the *status actionis*, is not rigorously applicable to the infinitive. Imperfect and aorist indicative might be used with exactness, but the Greek author had occasion to use the infinitive so frequently that he did not take time to consider which tense he ought rightly to use. This "just observation," which was anticipated by Bäumlein, is applauded by Riemann and Goelzer. In fact, Riemann wrote a paper about it. The curious fallacy, of which this is an illustration, that the Greeks and the Romans were puzzled by our puzzles, haunts all grammars, but seems to be peculiarly conspicuous in this 'Comparative Syntax.' Prof. Lawton's cry of despair, in a recent number of the *Nation*, as to the future infinitive passive in Latin, comes out of the same thick darkness that shrouds for us the workings of Cicero's mind when he encountered a verb that did not form the future participle active. It is true that the Romans had to grapple with problems similar to those which confront us, for much of their literary work consisted in translating Greek into Latin; but they solved these problems in an airy way, gave the thing another turn, and did not feel the same moral responsibility that rests upon some of our modern grammarians who insist on exact English equivalents for every phase of Latin thought. We shall never know how a Roman would have rendered modern English slang any more than we shall ever know how deft Ovid solved the linguistic problems that he encountered at Tomi. We must not lose heart because we cannot be certain how Cicero would have inflected the plural of *cor*, or mourn because of the rarity of heathen supines as we mourn because of the rarity of Christian charity. Whitney's end was not hastened because a German hates to form a plural to *Mund*.

That the examples in Riemann and Goelzer lack freshness, except when we get on ground that the authors have made their own, is not to be wondered at in a grammar that is made up out of other grammars. The good examples have not all been preoccupied, but there is a certain sacredness about the standbys, and to the end of time Pætus will make a present to Cicero of the books that his (Pætus's) brother has left him (Pætus). When Lane retains the old example, it is to give it a fresh rendering, and to delight us by some idiomatic or quaint English turn, but there are few Latin grammars, or Greek either, that minister to literary enjoyment. When a solitary example recurs in every grammar, one becomes suspicious, and it is pleasant to note that some hoary sinners which have lived for generations on the corruption of manuscripts have disappeared from Riemann and Goelzer. Of course, it is not to be expected that there should be any systematic effort to record the proportion in the occurrence of the parallel phenomena in the two languages. Matching two pennies does not prove that the matchers have the same bank behind them. Occasionally a note of warning is sounded, but that is all. And yet without something of the sort the survey is necessarily imperfect. Alphonse Karr, the florist, has, in his 'Autour de mon jardin,' a jest at the botanists who leave size out of account in giving the botanical names of two plants of the same family, and he who studies a language from the artistic point of view cannot help sympathizing with Alphonse Karr. One wishes to know the relative bulk of the phenomena. "It is useless to multiply examples" is not a comforting phrase to one who has spent hour after hour in hunting after such and such a phenomenon in such and such authors.

But enough of fault-finding that must seem petty in comparison with the magnitude of the undertaking. The book is full of information, full of suggestion from beginning to end. It is a most valuable repertory of facts. It bristles with sharp points to prod the sleepy student. It is a book to be owned by every one who has a professional interest in Greek and Latin, and its imperfections are those which are incident to every living sphere of human knowledge.

THE ART OF WRITING.

Elements of Rhetoric: A Course in Plain Prose Composition. By Alphonso G. Newcomer, Associate Professor of English in the Leland Stanford Junior University. Henry Holt & Co. 1898.

L'Art d'Ecrire enseigné en vingt leçons. Par Antoine Albalat. Paris: Armand Colin et Cie. 1899.

The Arte or Crafte of Rhethoryke. By Leonard Cox. A Reprint, edited, with an introduction, notes, and glossarial index, by Frederic Ives Carpenter, Ph.D. [University of Chicago, English Studies, No. V.] Chicago. 1899.

These three works have in common the quality of readability not often associated with their class, and the first two are noticeably unconventional in their mode of developing their subject. Cox's treatise is attractive both as a literary curiosity and as a good sample of the classic tradition. It is "the first Rhetoric published in the English language; . . . is one of the earliest English schoolbooks, and is significant for the history of English prose in the first half of the sixteenth century. It is, moreover, a work connected in many interesting ways with the humanistic movement and the revival of learning in England, and with Erasmus, Melanchthon, and their associates." Melanchthon was, in fact, Cox's main dependence, partly in direct translation from his "Institutiones Rhetoricæ' and from his 'De Rhetorica,' so that Dr. Carpenter appends Mosellanus's digest of that portion of the former treatise which relates to Invention, for purposes of comparison and as a serviceable analytical table of contents for Cox. Cicero is next most largely drawn upon, with many other Greek and Latin authors, and Erasmus (Cox's friend and correspondent) freely, with one or two other contemporaries. These illustrations are the good reading of which we spoke above, but Dr. Carpenter is far from dry in his learned account of the author and his book, for Cox resided much on the Continent, where he had a wide reputation as a scholar, and his life in England was marked by not a little vicissitude. We will quote only an instance of the use of Narration in an oration, after Livy. Hannibal is addressing Scipio:

"It had been beste for bothe parties if it had pleased the goddes to haue sent our fore faders that mynde that you of Rome wolde haue ben content with the Empyre of Italy & we Caraginoys with Affryke. For neyther Sisil nor Sardynya can be any suffycient amendes to eyther of vs for so many naueis so many armies so many and so excellent capitaines loste in our warres betwene vs, but thynges passed may soner be blamed than mended. we of Cartagene (as touching our parte) haue so coueted other dominions that at lengthe we had busines ynough to defende our possessions."

Prof. Newcomer discards the order usual in text-books of rhetoric and composition. He begins with Invention, "with the determination of a subject and the selection and organization of material," and works down through the paragraph, the sentence and its clauses, words and phrases, to mechanical processes. Three appendices deal with disputed and faulty diction, and present select examples of defective and of good composition. Prof. Newcomer's style is, if not vivacious, free from dulness, and he often effectively stops to criticise by revision a careless sentence hot from his own pen. From dogmatism he keeps refreshingly aloof. A characteristic remark is (p. 255): "There is much more that might be said upon this subject, but satisfactory working rules cannot be deduced, and so we must be content to let the matter rest." And this conclusion on the lax positioning of *only* is commendably liberal: "If the adjustment [of sense on the part of hearer and reader] is made unconsciously, we can hardly ask for more. The sentences are not obscure; and the rule, usually valid in rhetoric, that everything should be not only finally clear but immediately clear, can hardly be insisted upon in this case, . . . yet . . . the word will always bear watching." Fluency (Prof. Newcomer's "so easy") lies at the bottom of the general misplacing of *only*, and this (together with euphony and stress) at the bottom of the split infinitive, which Prof. Newcomer tolerates for the sake of clearness alone. His "personal equation" naturally asserts itself in the catalogue of faulty diction, and in his incidental "don'ts," *e. g.* (p. 211): "Do not write, 'He lives in the lower portion of the city.' *Portion* implies division, allotment. Do not write, 'He was hit by a ball.' Write *struck*, for *hit* implies aim." These prohibitions read like the street-car advertisements of a certain popular dictionary. ("Es ist ein armer Stadttheil," say our German cousins, though *Theil* "implies division, allotment.") The section on *shall* and *will* is on the whole inadequate. For the benefit of teachers especially, a reference to Sir Edmund Head's unrivalled treatise on the subject should never be omitted. The rarity of this work, of which the second edition is more than forty years old, warrants citing the author's testimony that Shakspere is a safe guide to the proper use of the future auxiliaries. "Very few passages," says Sir Edmund, "in that writer are really at variance with mo-

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dern usage in the employment of 'shall' and 'will.' I think that it would be difficult to select half-a-dozen such in the whole of the plays." Prof. Newcomer's examples are too meagre, and we miss an enumeration or suggestion of verbs which are essentially non-volitional, and which therefore cannot be coupled with *will* in the first person. Finally, we should like to rewrite the section on Restriction (pp. 163 *seq.*), touching the use of *that*, *which*, and *who*. And after all we find this book a very welcome addition to those already in use for practical instruction.

If the art of writing is to be taught in twenty lessons, one must expect a swift movement in the teacher conscious of his task. With M. Albalat there is, in fact, no lagging, and the reader soon catches his pace. His own literary product consists of at least two novels, and two works in line with the present 'L'Art d'Écrire,' both critical studies of the workmanship of French writers of the present century, living and dead. What he now undertakes is a "demonstration of the art of writing from the artists' side," and he maintains that writing is as natural as speaking, and that any one who can write a letter can learn to write a piece for print. Let it be said at once that his doctrine is not exclusively or mainly for the benefit of those whose native language is French, though his examples are confined to the literature of his own country, so that, for instance, he recommends reading Homer in a translation (preferably Leconte de Lisle's), as quite sufficient for insight into the Greek poet's processes. His insistence upon the avoidance of repetitions of a given word may be French in its extremity; he is necessarily French when recommending the formation of a style upon the classic French tradition, while expecting originality to show itself in modifying the mould. But, in general, any novice writing in any language is capable of profiting by M. Albalat's guidance and encouragement.

Reading, he says, stimulates one to write, and is a wise preparation for writing, but choose the authors you can assimilate, and whose processes you can observe. Such are Homer, as above, Montaigne, Guez de Balzac, St. Évremond (but not too much), Bossuet, Rousseau, who is very assimilable (but with an amusing moral caution that warns against the Savoyard Vicar's profession of faith in 'Émile,' while opening the gates, by implication, to the 'Confessions'), and Chateaubriand, our author's special admiration. Next, read with notes and note-books, and abandon those "banalités d'appréciation," called analyses, exacted of schoolboys. It is good discipline to translate verse into prose, and prose into verse. In judging of style, do not say the substance is good but the form defective; "that means nothing. Say rather, the substance might be excellent if the form were good, for it is the form that lends value to the substance." Avoid ready-made expressions, such as we deprecate in Mérimée, whose work is "a triumph of stereotype," in George Sand, Feuillet, and others; and the commonplace phraseology censurable in Béranger—M. Albalat gives a piquant list of "expressions banales," sometimes a little forcing the critical note. Yet do not fall into deadly periphrase and circumlocution:

"Acquaintance with Shakspere," he remarks, "and especially the Romantic revolution inaugurated by Victor Hugo, have all but rid our literature of the self-imposed obligation not to call things by their right names. Men hesitated to translate 'Othello' for the stage for fear of employing the word handkerchief (*mouchoir*), and Alfred de Vigny had cause to repent of having risked it in spite of Ducis. Jean Aicard alone dared to write a good translation of 'Othello.'"

Naturalness is the result of effort, witness Lafontaine recasting each fable ten or a dozen times. Originality, by the same token, is incessant effort. "It consists in saying better, in saying forcibly, in seeking the fit word, in finding the new image. If you have that quality, though you write like the devil, as did Saint-Simon, you will be a writer, in defiance of courses in literature, grammar, and orthography."

For conciseness go to Racine only for prolixity to be shunned, but study Pascal, La Bruyère, and Flaubert. Seek harmony, and test what you have written by reading aloud. Here your models are Chateaubriand, Bossuet, Buffon, and Flaubert. For aid in revising the first draught, numerous standard texts are examined and criticised by texts proposed. Description receives a chapter, and while Chateaubriand is honored as the father of description in our century, Zola (who "has only a very brutal gift for writing, without elaboration") is held up as a specialist in the abuse of description. Finally we examine dialogue, literary and realistic. "Nothing," says our author, "is more difficult than the art of balancing these two extremes. Novelists like Flaubert, Daudet, and Goncourt, who have rendered very well the sound of the spoken word, have never succeeded on the stage, the scene of the triumphs of Scribe, Feuillet, Sardou, the younger Dumas, and Augier." And again:

"It is very true that the dialogue of our contemporary dramatic authors is often only a stage dialogue, in which the reply is *calculated for the effect;* in which the retort is begotten by the last word of the interlocutor, and not by the veridicity of the personage and the logic of emotion. It is a dialogue whose concatenation lies solely in *esprit*, and has regard only to *esprit*. This kind of pyrotechnic dialogue comes to us straight from Beaumarchais. It scintillates in the plays of Dumas the younger and Sardou."

We have merely skimmed this lively and informal, but not unmethodical treatise, which we recommend without reserve, as well as (by anticipation) two others announced as in preparation by the same author, 'La Formation du Style par l'assimilation des auteurs' and 'Guide critique à travers la littérature française.'

The Journal of Jacob Fowler, Narrating an Adventure from Arkansas through the Indian Territory, . . . Kansas, Colorado, and New Mexico, to the Sources of the Rio Grande del Norte, 1821-22. Edited with notes by Elliott Coues. Francis P. Harper. 1898.

Dr. Coues's tireless roundup of original sources relating to the "American" pioneering of our Far West—the literary tatters of those trappers and traders who penetrated every corner of that unprecedented wilderness in the first third of this century, thousands of miles ahead of the outposts of the civilization whose scouts and pathmakers they were—shows no sign of flagging. Such competence and such momentum, honorable in any line of research, are here of the keenest value; for here, as with the ethnography of our aborigines, most of what needs doing must be done quickly or never. In both cases the human documents are disappearing with a rapidity which to the student is nothing short of appalling. Even when not destroyed, the living parchment is so overwritten with civilization that the palimpsest has little worth in either sort. As to the scant records of the white plainsmen of our old frontier, they are every day in greater danger; while the atmosphere of their day and circumstance—without some actual breath of which not even written journals can properly be elucidated—is already so far behind us as to be growing unreal. A little more, and the whole epoch will have receded into the Bad Lands, and we shall see it only in mirages.

Luckily, Dr. Coues is himself a veteran of that frontier—in a later generation, it is true, but still before the great change came. He is familiar with the scenes, the modes of thought and action of that vast stage upon which the lonely actors played that rude, mean, heroic drama of the opening West. Probably no one has a better understanding, too, of the players themselves, all and several. His translation of this half-forgotten idiom of a nation's youth is as unlike the paraphrasing of those who have only the documentary tools, as a translation by a man born to both tongues is unlike that by the novice who has to plough every line with a lexicon. With a hearty appetite, a keen eye for the trail, large patience, and a generous humor, Dr. Coues rides the range to good purpose. It is a dry *rodeo* in which he does not run down, "rope," and bring in some sterling unforeseen maverick of the old broadhorns, and give it the brand of print and permanence. Amid the curbstone history and myths-in-idleness which grow already in the West as the facts draw back to the horizon of fifty years, his genuineness, patience, and impulse, his sharp eye for shams—and as sharp for mislaid and buried truths—have set enduring monuments from which we can determine many a datum plane that else were lost in the sand-drift of general carelessness.

Not the most important of Dr. Coues's manuscript finds, but none the less one of distinct value (and, perhaps, most piquant of them all), is this Journal of a man hitherto unknown, but always hereafter to be reckoned with. Major Fowler was a surveyor, born in Virginia in 1765, early transplanted to Kentucky, and of service on that border. He died in Covington, Ky., in 1850. His "voige" in 1821-22 compels us to recast several formulas of Western history. From our present data we must give him the credit of building the first habitation where Pueblo now stands; of being the first American to traverse the later famous trail to Santa Fé, and to approximate the sources of the Rio Grande. His whole itinerary was, as the editor justly observes, unique; and there can be no disputing the claim that his remarkable journey had direct and potent effect in launching that picturesque and epochal traffic which soon after him began to stream along the Santa Fé Trail.

With that wilful humor which so often stands him in good stead, the editor, after deciphering Major Fowler's impossible MS., has given it to us *en bruto*. It is fairly safe to presume that no book has heretofore been printed with spelling quite so egregious as the gallant surveyor and trapper marks his trail withal. Since his eye is good for direction and distance, as well in his narrative as upon the plains, his positive genius for cacography does not obscure the story,

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but rather gives it a certain homely humanity of him, thereby lending a quaint side interest to a book already of substantial worth. An example of the Major's straight story and uncurving words may be taken from his account—perhaps the earliest by an American—of a fatal encounter with a grizzly bear:

"It Sprung up and Caught Lewis doson and Pulled Him down In an Instent Conl glanns [Col. Glenn's] gun mised fyer or He Wold Have Releved the man But a large Slut Which belongs to the Party atacted the Bare With such fury that it left the man and persued Her a few steps in Which time the man got up and Run a few steps but Was overtaken by the bare When the Conl maid a second atempt to shoot but His [gun] mised fyer again and the Slut as before Releved the man Who Run as before—but Was Son again in the grasp of the Bare . . . the Conl again Run Close up and as before His gun Wold not go off . . . the Conl . . . Run up Stooping tree—and after Him the Wounded man and Was followed by the Bare . . . but a tree standing in Rich [reach] the Conl steped on that and let the Man and Bare pass till the Bare Caught Him [Dawson] by one leg and drew Him back-wards down the tree While this Was doing the Conl Sharpened His flint Primed His gun and Shot the Bare down."

Dawson heard his own skull crack in the bear's jaws, and so told his comrades, who thought his injuries less serious. He died on the third day and was buried there on the "Picketwire" River (Purgatoire) Nov. 16, 1821, probably the first American to find a grave in Colorado.

Dr. Coues's notes are of his usual crispness and authority, and leave little to be desired as to topographical identification and historic comment. Two unnecessary misprints —"Tenaja" for Tinaja, and "Una de Gato" for Uña de Gato—occur in footnotes to pp. 146, 147, and are repeated in the useful index. "By and large," however, Fowler's 'Journal' is a distinct contribution; and Dr. Coues's services renew our long debt to him.

On the South African Frontier: The Adventures and Observations of an American in Mashonaland and Matabeleland. By William Harvey Brown. With illustrations and Maps. Charles Scribner's Sons. 1899. 8vo. Pp. xxii, 430.

A problem of surpassing importance at the present time is, how to deal with the savage or half-civilized peoples who stand in the way of our eager search for new sources of wealth. Its solution affects us all, not merely, as in our heedlessness we are tempted to believe, the persons actively concerned. The moral stamina of the whole nation is increased or diminished according as righteous dealing or selfish greed characterizes its representatives in Africa or Asia. Viewed from this standpoint only, the value of the book before us depends entirely upon the aid which it gives us towards the solution of this great problem. Some aid the author is well fitted to give. One of the pioneers who laid the foundations of a white state in the country of the most independent of South African races, he shared its fortunes for seven years as miner, farmer, sportsman, and soldier-scout. These occupations gave him a large and varied experience with the natives, and hence his observations upon the treatment best fitted to raise them from savagery are entitled to careful consideration. Their value, even though we may dissent from his conclusions, is heightened by the fact that he went to Africa, not drawn by the thirst for gold, but in the interest of science.

Mr. Brown served as naturalist to the eclipse expedition sent out by our Government to Portuguese West Africa in 1889. On the return voyage the vessel touched at Cape Town, where the Chartered Company was recruiting an expedition for opening up the "fabulous gold-fields" of Matabeleland. With one of his companions he obtained permission to join these "Pioneers" in order to make collections in zoölogy and ethnology for the Smithsonian Institution. After the settlement of Salisbury, he hunted, prospected, tried his fortune at mining, and worked for two years on a farm, which was allotted to him in part payment for his services as pioneer. This latter occupation was interrupted by the rising, first of the Matabeles, and afterwards of the Mashonas, during which he was actively employed as a scout. After a number of exciting encounters with the savages, he was wounded, and with his removal to the hospital at Salisbury, in the summer of 1896, his narrative ends.

His hunting adventures naturally occupy a large part of the book—too large for a sustained interest in them. It is to be feared that the legitimate desire to collect specimens gradually became a passion for killing. He acknowledges in one place that "fresh trophies accumulated so rapidly that it was actually impossible to preserve them all" (page 127). At another time he, with two companions, killed one hundred and fifty head of big game in a six weeks' hunting trip.

Mr. Brown writes excellent English, and if the sketches of pioneer life are not always edifying, they are graphic. His descriptive power is well illustrated by this scene in Mashonaland, perhaps the most favorable picture of native life in the book:

"As I proceeded, the path wound through fields of mealies, Kafir corn, rukwaza (a sort of millet), sweet potatoes, pumpkins, peanuts, and then across rice-beds in the marshes. The people working in the fields greeted me with 'Molla, Inyamazona,' ('Good day, Inyamazona'). Inyamazona, which means 'game' or 'wild animal,' was the name which they had given me because I had killed much game. Others were already on their way to the villages, which were at some distance, and from all about came the plaintive melodies which they sang as they trudged homeward. The men were armed with guns or assegais swung across their shoulders; while the women, each with a babe on her back, and upon her head a bundle of fire-wood or a basket of produce, carried over one shoulder a large-bladed hoe with a short curved handle. Small boys were driving homeward herds of little Mashona goats and cattle which they had been minding during the day in the meadows between the fields of grain. As we approached the villages, groups of girls and women, bearing on their heads black earthen pots, passed us on their way to the spring for water" (p. 191).

Another interesting incident is a visit to Free Town, where the *Pensacola* was

"surrounded by boats filled with men and women, shouting, jabbering, laughing, quarrelling, and even fighting. . . . Without exception it was the most confusedly excited and noisy lot of humanity I have ever seen. Not even the soft strains of music from our Italian band seemed in the least to soothe the pandemonium until 'God Save the Queen' was heard, when, like magic, the noise ceased; those who wore hats lifted them, and silence reigned until the tune was finished; then the hubbub recommenced greater than before. I said to Jack Robinson, 'Why do you lift your hats? Do you consider yourselves Englishmen?' He replied, 'Sierra Leone peoples, *black* Englishmen!'" (p. 3).

It is evident that Mr. Brown holds no brief for the Chartered Company, as he joins heartily in the criticisms upon its policy towards both the natives and the white settlers of Rhodesia. It is with some surprise, therefore, that in respect to the treatment of the natives we find him saying "that there has been gross mismanagement is perfectly true; but the mistakes in dealing with the Mashonas, as well as with the Matabeles, have been in the line of too great leniency and too little severity" (p. 383); and he proceeds to prove his case by an appeal to facts. During the occupation of Mashonaland the murder of whites by natives was promptly and severely punished. But, in consequence of the pressure of public sentiment in England, this treatment was changed so radically that, though there were several murders, "up to the time of the outbreak of the rebellion not a single Mashona had been sentenced for the murder of a white man!" As a natural result of such lame modes of procedure, murder and robbery increased in frequency, and finally culminated in the awful massacres of 1896." In the district of Victoria alone was rigid discipline maintained for any considerable length of time, and there only were the natives loyal to the whites. There is undoubted truth in his conviction that for the government of these savages "there can be but one maxim, and that is rigorous justice. They must learn two important lessons. The first is obedience to law, and the second, the dignity of labor." To teach the latter, imperatively necessary for their development, he does not hesitate, for fear of the charge of advocating a kind of slavery, to say that he would exact forced labor—with punctually paid wages—from those who will not work voluntarily. He goes farther than this in upholding the "dignity of labor," for in view of the evil effects of the refusal of many whites to work with blacks as degrading, he would prohibit by law "the employment of black labor of any sort except in regions unhealthful to white men." To make room for the white laborers whom such a policy would bring, he would remove the natives to the Zambesi valley, where there are "immense areas of unoccupied and extremely fertile land, too unhealthful for European habitation, but where the native African can live and thrive." In closing, he contrasts the condition of the land, which in 1890 was "possessed solely by wild beasts and menacing savages," with the Rhodesia of to-day, where, "in substantial towns, which form the centres of large agricultural and mining districts, we find churches, schools, libraries, clubs, the Salvation Army, daily and weekly newspapers, courts of justice, jails—in short, all the components of modern civilization." He could add now also that it is a practically self-governing colony with a constitution and suffrage for every man, Englishman or Kafir, who works for his living and is able to write his name.

There are some interesting illustrations, two useful maps, and an excellent index.

Early Chapters in Science. By Mrs. W. Awdry, edited by Prof. W. F. Barrett. New York: E. P. Dutton & Co. 1899. xviii, 348 pp. 8vo. Illustrated.

This book has been written by the wife of the English Bishop of Japan, and has had the careful editorial supervision of the Professor of Experimental Physics in the Royal

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College of Science for Ireland. Its object is to provide young people—especially the junior classes in schools—with an introduction to natural and physical science. The first part is intended to lead the boy or girl to observe, the second to question nature. While her intention has been to bring the reader merely to the threshold of scientific knowledge, the author has aimed to make her work accurate as far as it goes, so that the student, however much there may remain for him to learn, will not in his further progress find much to unlearn. She hopes to awaken a desire to know more of the procession of life and unfolding of phenomena in the world in which we live, which it is the business of science to arrange in comprehensible order.

Eight chapters are given to the animal and two to the vegetable kingdom in the first division of the work, and eleven chapters in the second to the forces of nature. The illustrations are original, and, though their artistic merit is but moderate, they are clear and comprehensible. As in any similar manual, it would be easy to point out cases in which the desire for simplicity of diction has led to statements whose exactitude, from a scientific standpoint, is open to question. The English used is also occasionally liable to criticism; but, on the whole, the author and editor have produced a useful little volume, well calculated to attain its object, and free from serious errors in matters of fact.

BOOKS OF THE WEEK.

Anstey, F. Love Among the Lions. Appletons. $1.
Aubin, Eugène. Les Anglais aux Indes et en Egypte. Paris: Colin & Cie.
Beesly, A. T. Life of Danton. Longmans, Green & Co.
Blaisdell, Etta A. and Mary F. Child Life. A First Reader. Macmillan.
Brown, Alice. Tiverton Tales. Boston: Houghton, Mifflin & Co. $1.50.
Catherwood, Mrs. Mary H. The Queen of the Swamp, and Other American. Boston: Houghton, Mifflin & Co. $1.25.
Chadwick, J. W. A Life for Liberty. Anti-Slavery and Other Letters of Sallie Holley. Putnams. $1.50.
Chubb, Percival. Dryden's Palamon and Arcite. Macmillan. 25c.
Cobban, J. M. Pursued by the Law. Appletons.
Colby, Prof. C. W. Selections from the Sources of English History. Longmans, Green & Co.
Crane, Stephen. War is Kind. F. A. Stokes Co. $2.50.
Dexter, T. F. G., and Garlick, A. H. Psychology in the Schoolroom. Longmans, Green & Co. $1.50.
Dickinson, Martha G. Within the Hedge: Poems. Doubleday & McClure Co. $1.
Dodd, Anna B. In and Out of Three Normandy Inns. Boston: Little, Brown & Co.
Dodd, Anna B. Cathedral Days. A Tour in Southern England. Boston: Little, Brown & Co. $1.50.
Fowler, Ellen T. A Double Thread. Appletons.
Fraser, W. A. The Eye of a God, and Other Tales of East and West. Doubleday & McClure Co. $1.25.
Frederic, Harold. The Market-Place. F. A. Stokes Co. $1.50.
Fruit, Prof. J. P. Coleridge's Ancient Mariner. Boston: B. H. Sanborn & Co.
Griffiths, Major Arthur. A Girl of Grit. R. F. Fenno & Co. 75c.
Gwynn, Stephen. Highways and Byways in Donegal and Antrim. Macmillan. $2.
Hastings, Rev. James. A Dictionary of the Bible. Vol. II. Felgn-Kinsman. Scribners.
Hutchinson, Horace G. The Book of Golf and Golfers. Longmans, Green & Co.
Jackson, F. G. A Thousand Days in the Arctic. Harpers. $6.
Johnson, Jesse. Testimony of the Sonnets as to the Authorship of the Shakesperian Plays and Poems. Putnams. $1.
Jusserand, J. J. Shakespeare in France under the Ancien Régime. London: Unwin; New York: Putnams. $6.
Kingsley, Rose G. A History of French Art. 1100-1899. Longmans, Green & Co. $5.
Kipling, Rudyard. American Notes. Boston: Brown & Co. $1.
Koren, John. Economic Aspects of the Liquor Problem. Boston: Houghton, Mifflin & Co. $1.50.
McIntosh, Burr. The Little I Saw of Cuba. F. T. Neely.
Miel, Rev. C. F. B. A Soul's Pilgrimage. Philadelphia: G. W. Jacobs & Co.
Moulton, Prof. R. G. Bible Stories (New Testament). Macmillan. 50c.
Mumford, G. S. An Island God. Boston: Brown & Co.
Munro, John. The Story of the British Race. Appletons. 40c.
Neely's Panorama of Our New Possessions. F. T. Neely.
Parker, Gilbert. The Liar. Boston: Brown & Co.
Recollections of Lincoln and Douglass Forty Years Ago. New York: F. P. Harper.
Ritchie, Frank. Easy Latin Passages for Translation. Longmans, Green & Co. 50c.
Russell, W. C. An Atlantic Tragedy. Philadelphia: Drexel Biddle; New York: Truslove & Comba.
Salmon, David. The Art of Teaching. Longmans, Green & Co. $1.25.
Step, Edward. By Seashore, Wood, and Moorland. Whittaker.
Symington, Prof. Stuart. Augier and Sandeau's Le Gendre de M. Poirier. Henry Holt & Co. 30c.
Todd, Prof. D. P. Stars and Telescopes. Boston: Little, Brown & Co. $2.
Vachha, D. A. Key to Algebraical Factors. 3d ed. Longmans, Green & Co. 75c.
Wilkins, Mary E. The Jamesons. Doubleday & McClure Co. $1.
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